

# Moody

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## MONTHLY



December 1964  
ONE DOLLAR NUMBER

## The Friends of Israel Refugee Relief Committee, Inc.

### Our Christmas Greeting

We wish to all our friends a very Blessed Christmas. Dark clouds hang over the world at the moment, but Christmas reminds us of the COMING OF HIM who is the Light of the World—a Light to Lighten the Gentiles and the Glory of His People Israel.

### THOUSANDS OF REFUGEES IN SWEDEN AND SWITZERLAND

We are becoming so accustomed to the everyday presence of horror and tragedy and the desperate plight of millions of human beings in the world that feelings of compassion and pity are in danger of becoming dulled. It is necessary that we constantly remind ourselves and bring afresh to our hearts the tragic facts of this vast army of Jews who are homeless, hopeless and at the point of starvation.

A Christian Woman In England Who Loves The Jews And Who Has Dedicated Her Life and Home To The Lord, Has Taken Sixteen Hebrew Christian and Jewish Children Under Her Care. Some of These Children May Never See Their Parents.

Read The Letter Prayerfully—

*Dear Mr. Berman: "H. is a real trophy of grace, soundly converted and deeply spiritual. He caused me many sleepless nights. I wrestled with God in prayer for that Lad's life—for at one time I almost despaired. He has come through, thanks be to God. He has been under a true spiritual influence and surrounded by love ever since he came to England and I know he will make good.*

*I have sixteen children and they are all "rooted and grounded in Him" and are learning to know the Lord Jesus as their personal Saviour. With all my grateful thanks for your interest in a work which is a labour of love. I love each of the children God has given me—they are His Gift. My precious son was killed in 1941—"The Lord hath given the Lord hath taken away." All these children are mine from Him to nurse for Him—they have all my Mother love and all I have to give, but oh! how well worth while in the light of Eternal things."*

### WE ARE INTERESTED IN TWO REFUGEE PASTORS IN THE U. S. A.

who are labouring among the Refugees in our own land. The Lord has used them mightily and precious souls have been won for Christ. Would you like to pray for this glorious work? Remember these missionaries in your prayers.

The Jewish Field is Ripe for A Rich Harvest. Help Us to Bring Our Jewish Brethren To Christ. Should God lead you at this Christmas season to have fellowship with us in prayer for God's Chosen People in their hour of Agony, write

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# Moody MONTHLY

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December, 1942



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# Editorial Notes . . . —

Christmas is the season of rejoicing. It is the time when Christians gratefully remember the gladness of a few—the shepherds, the Wise Men, the angels—at the coming of the Saviour.

## Christmas and Prophecy

But the birth of Christ seems to be the end of a long period of silence on the part of God. The Old Testament is full of divine revelation and sublime promise. Suddenly the Old Testament ends and a great stillness falls upon the world. Approximately four centuries pass, and suddenly there is a short series of events which result in the presence on earth of the Eternal Son of God.

But now the discovery is made that the historical events of the opening chapters of the New Testament were prophesied events in the Old Testament. Therefore, Christmas itself has a double relationship to prophecy. It is at once the fulfillment and the guarantee.

This is planned as an editorial and not as a full length article, so we cannot set down the parallel scriptures showing the prophecy and its fulfillment. But they are there, and in such number and exactness that the law of probability says they could not possibly be a series of coincidences.

The apostle Peter speaks of "a more sure word of prophecy." God's Word is always sure. With God there is no comparative degree to "sure." Everything He says is exactly right, and exactly and forever true. No doubt the apostle is thinking of our side of the matter in using the term "more sure." That is to say, prophecy has had its endorsement and its confirmation. Christ endorsed it and events have confirmed it.

So as we look at the birth of our blessed Lord and Saviour Jesus Christ, we see not only His grace in incarnation and humiliation, but we see His seal to prophecy. As prophecy has been fulfilled, even so it will be. There may seem to be silent years and quiet centuries, but God is neither indifferent nor negligent. In His thinking there is the fullness of time for everything. Remember, "but when the fullness of time was come, God sent forth his Son."

Do not be impatient, Christian. Be not in ignorance of the prophecy which is "a light that shineth in a dark place." But do not forget that times and seasons are in His hands, not yours. We do not wish and wait. We work and wait.

This was what we wanted to say, but before our editorial took shape we found

it had been much better said by Canon Liddon way back in 1872. Do not miss a word of this.

## Listen, America

"Every prosperous civilization has a tendency to surround itself with a halo of false splendor; to throw off from its own feverish activity a phosphoric glare, and then to imagine that this is the shining of the sun in the heavens. It creates in its own behalf a diseased kind of public opinion; which will not hear of any higher standard than its own; which will not allow attention to be called to great sores or wounds, although they may threaten its very life; which cannot believe that so much activity and success will be followed by decay, judgment, dissolution, ruin. Such a public opinion is a formidable power, reacting upon and shaping the private opinions which contribute to create it; not merely when it is to a great extent healthy and sound, but when it is misguided and misleading."

The following story was recited to one of those "pastors at large," the field men of the Moody Bible Institute:

"My husband and I were both born here in ——. We both found the Lord as our Saviour in the —— Church, and were members of it until we, because of my husband's unemployment in 1932, went to ——, where he finally found work.

"We were not young any more, but in the church we found new friends among the members and in the pastor. He was a man of God, true to the Word of God in his preaching and teaching. He was a Moody Bible Institute graduate, he told us. It was the first time we had heard of the Institute, or had had a man from there, but we liked him and his preaching.

"Among the members of the church with whom we became more than just acquainted, was a family living not far from where we had settled. Besides the husband and wife, there were three daughters in the family, all three converted while still in their early teens. As they finished high school, one after the other went to Chicago to the Institute to train for work in the foreign field. When they came home during vacation or on holidays, they would tell me of their work, the school and their assignments. I became well acquainted with M.B.I. through them.

"Then my husband passed away very suddenly, leaving me alone. It was a hard

blow; I don't know how I could have lived through those days but for the love of God and the help of these dear friends.

"At that time the youngest of the girls was still home, waiting for her appointment to the foreign field. She would often come over to visit me. Once she brought with her a magazine, telling me of an article in it she thought I might like to read. When she had gone, I read it. How well she knew what I needed! Comfort I had not found in anything else, I found in it. Peace came to my heart and mind. It gave me the assurance of a day when I again should see my departed husband; it explained to me that after all, he was just a step ahead of me and now with Christ. It was with a heart full of thanks I greeted my young friend when she called again, telling her of the help she had brought me in the magazine. Two weeks later a copy was brought me by the mailman, a gift subscription from her.

"I am back here in my old hometown. Again I attend the church where so many years ago I became a child of God. But it is not the same now as then. Many of the older members I knew so well have passed away. There is a new minister at the church. He likes to give the old gospel a new and modern approach, as he puts it. I wish he would not. I do not understand him, but then I am old and poor and do not count for much. Sometimes I get lonely, discouraged, and sad, but not for long. I remember the help I received once, when I was heartbroken, so I reach for my MOODY MONTHLY, the magazine that in my deepest sorrow brought me comfort, and I read of God's wonderful love for me and of His Son, Jesus Christ, my Saviour."

"Anyone can do easy things. It takes men of daring, courage, and faith in God to tackle hard jobs. We dare not quit like so many did in the first World War. I went through it and know what happened. When the work got tough the professional evangelists quit and the churches substituted war work for evangelism.

"Uncle Sam has not yet rationed walking. One woman walked four miles to come to our meeting last night. That is one way to overcome tire and gas rationing. Some may refuse to walk to church, but the church must not refuse to walk to them. This is just what our type of evangelism provides. It is the

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need of the hour and the answer to our problems. We always did believe that God's way to reach the multitudes was through a witnessing church—not through sensational methods or evangelists. The business of the church is not to wait for sinners to come to Christ, but rather to take Christ to the sinners. The true leader is the one who can place this responsibility on the saints, and then inspire them to take the good news to every creature."—From a letter to the Moody Bible Institute by Evangelist W. W. Shannon.



Expressions such as this are common in our day. What descriptive words are needed to picture our kind of civilization —"torn," "broken," "bruised," "tormented," "battle-scarred," "bleeding," and a hundred others. Not much like the hopeful expressions of twenty years ago—"a dry world," "a warless world," "the brotherhood of man," and so on.

Christians suffer with the godless. War touches us all. It reaches into most of our homes to demand our sons. Fortunately are those who have only the need of surrendering their coffee and their tires and their money.

But the Christian has many assurances of sustenance in his affliction. Whatever the burdens, and no matter how deep the distress, he knows, or at least he can know, of the presence of One who said, "I will never leave thee, nor forsake thee."

Have you ever noticed the two special things the apostle says about these afflictions: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

He says they are "light" as to weight, and "for a moment" as to length. God measures them two ways—as to content and duration. And this God is our Father.



The news has reached us of the passing of Mrs. A. P. (Emma Moody) Fitt, of East Northfield, Mass.

Mrs. Fitt was the oldest child and the only daughter of D. L. Moody, and accompanied her father on many of his British and American evangelistic campaigns. She is survived by her husband, A. P. Fitt, well known as the writer of two books on the life of Moody, and by a daughter and a brother.

To all of these we extend our sympathy, and we are again reminded of the heavenly home and of earthly duties the little while we are here.



The successful businessman of the future is the man who is able to adjust his thinking and his methods to the demands of today. There is no use bucking a trend. The wise man anticipates the trend and brings his business in line now.

Ministers and other Christian workers

should watch trends in order to decide what alterations, if any, are needed in present methods of work. For instance, the decreased use of cars should bring new opportunity to neighborhood churches. Canvass the neighborhood with the reminder that Sunday is for the church as well as for the home. The downtown church will have an increased problem, but it should feature in its advertising the location of convenient bus and street car service.

Here is an idea we believe workable with long-lasting results. Make much of Bible study classes in homes. A church might well designate one night in the week as "Bible study night," with several classes operating in various neighborhoods.

The Correspondence School of the Moody Bible Institute is operated without financial profit to anyone, so we feel it is proper to make this suggestion. Write the director concerning the class plan of Bible study. This plan doesn't require a teacher for the class. A leader can do the work just as well.

One of the incentives is a certificate given by the Moody Bible Institute upon completion of the course. But the greatest values are in spiritual growth and

knowledge of God's Word. Let's not moan and sigh because our work is difficult. Let's open our eyes to new fields of service through new methods of getting out the same old message.

A postal card today may open the way to new victories tomorrow.



"Thanks for the great Moody Bible Institute service to vital Christian faith, which I came to know and appreciate under the administration of your gracious predecessor, Dr. James M. Gray, and which is now being maintained under your leadership, showing to America as no other institution of which I know, an example of the *worthwhile kind, the honest-to-goodness kind, of interdenominationalism*. Such a prominent example was and is broadly needed, for fake artists in that field have been numerous and hurtful."

This is quoted from a letter written by a Southern Baptist editor. Yes, sir, we try to be interdenominational in the right sense—to have fellowship with all who believe the Word of God and preach a crucified Christ as the only hope of this broken world.



## Call to Founder's Week Conference

The annual Founder's Week Conference held at the Moody Bible Institute has become an event of national importance. It is not without significance that last year the aggregate attendance was above seventy thousand.

War conditions bring uncertainties as to what the attendance may be this season. At first the administration felt it might be patriotic to cancel the gathering, but there was the conviction that the conference was never as greatly needed as in this hour. After all, America's only weapons are not ships and planes and tanks, but Bibles and prayer and faith. Then, too, the Institute has a large local constituency, so there can be fine attendance even though transportation difficulties may rob us of the fellowship of some distant friends.

So after proper consideration, we hereby issue a call to the Thirty-seventh Annual Founder's Week Conference to be held (D.V.) February 1 to 7, 1943.

The theme will be "The Christian in Time of War." This naturally will mean emphasis on Bible study and on soul-winning.

Up to the time of writing this call, invitations have been issued to the following speakers: Dr. Llewellyn K. Anderson, Dr. Carl Armerding, Chaplain Alva J. Brasted, Dr. P. H. Clifford, Rev. Robert Cook, Dr. William Culbertson, Rev. Michael A. Guido, Dr. Howard E. Hansen, Rev. Vance Havner, Dr. H. A. Ironsides, Rev. Clarence M. Keen, Rev. Robert T. Ketcham, Rev. James McGin-

lay, G. Ritchie Rice, Rev. W. W. Shannon, Dr. E. C. Sheridan, Dr. Wilbur M. Smith, Dr. Louis T. Talbot, Dr. Reuben A. Torrey, Dr. Max I. Reich, Mrs. Arthur F. Tylee, and Chaplain R. D. Workman.

Now here is something to pray about. All through the years pastors, evangelists, missionaries, and laymen have found new vision and new power out of these gatherings. Vision and power are needed today as never before. Churches and pastors are facing problems they never dreamed of a year ago. There will be some special sessions of ministers for the discussion of these practical things, as well as sessions for inspiration and instruction. Pray for all the conference and every speaker. Pray for the announcements going out and for those who will give consideration to attendance.

Special arrangements will be made for the care of the largest possible number of guests. Reservations will be cared for in the order received. Fuller information on both program and entertainment is yours for the asking. Please address the Moody Bible Institute, 153 Institute Place, Chicago, Ill.



A loving, Christian heart will always seek the society of those who are most spiritually-minded, and whose conversation is most evangelical and spiritual. If you find yourself wanting in this respect, know for certain that you are backslidden in heart.—Charles G. Finney.

Moody Monthly

"Glory to God in  
the highest, and  
on earth peace."

Can the angel song  
be true today in  
a world at war?



# There Is Peace on Earth



ANYONE who says there is peace on earth today must sound a bit queer. It would be only natural to wonder a little at the meaning of that divine announcement, "Glory to God in the highest, and on earth peace," voiced by a multitude of the heavenly host when Jesus was born. What has happened after all? Must we fall into the wistful, half-disappointed conclusion of many who feel that this word is essentially sentimental; a religious ideal that has been forced to retreat before the hard and cold realities of the world situation, and waits, timidly hoping for a kinder reception in the future? In short, is it true that there is today peace on earth, or not? One is not satisfied to idealize away the meaning of those words, which indeed is but a way of saying they are not really true. And yet, how can they be true in a world at war?

With what certainty we may answer this question, when we realize that, in the meaning which God intended this announcement that Jesus Christ came to bring peace on earth, these words are literally true. There is peace on earth today as a result of the coming of our Lord Jesus Christ. He did not fail, nor was the accomplishment of His purpose postponed because He was "ahead of His time." This war is not upon us because Jesus has failed, or God has been dis-

appointed in the fruition of His desire for the world. Jesus finished the work, and the Father has been glorified in the Son. The peace that Christ came to bring is actually here—not peace between nations, but peace between God and sinners who merit His wrath, and peace that floods the mind and heart of God's redeemed child who learns to trust and obey. There is coming, it is true, another day when our Lord will bring peace on earth between the nations, everlasting peace, but this day awaits His second coming. It is not promised at His first.

As far as the nations are concerned, Christ announced at His first coming, "Think not that I am come to send peace on the earth" (Matt. 10:34). But there is nothing more real than that other peace which Jesus did come to send on earth. It is here today, as fresh and vital in the experience of those who have found it as though no war were raging.

We must not make the mistake, either, of supposing that this peace is to be won in withdrawing from the reality of the conflicts about us. Many have tried to escape reality, only to discover that no hermitage, mental or physical, is free from the inroads of conscience and con-

sciousness. No, the peace that we may know is not found in running from the responsibility of real conditions; rather is it to be expected in the midst of the conflict. The soldier in the thick of battle may have this peace. He does not close his eyes to the realities of the battle, but he possesses another reality as tangible as the conflict, and which the conflict can never destroy. He has learned to trust the Shepherd who prepares a table before him in the presence of his enemies.

God is eager that you should know this peace. His Word makes it very clear. Thousands have found it as they have considered what God says about it. He speaks to us first of

PEACE WITH GOD THROUGH  
OUR LORD JESUS CHRIST" (Rom. 5:1).

This is the peace that results from being saved, the peace of sins forgiven. This must be the first step. No life knows peace until the sin question is settled and things are made right with God. "The wicked are like the troubled sea, when it

By Rev. G. ALLEN FLEECE, D.D.

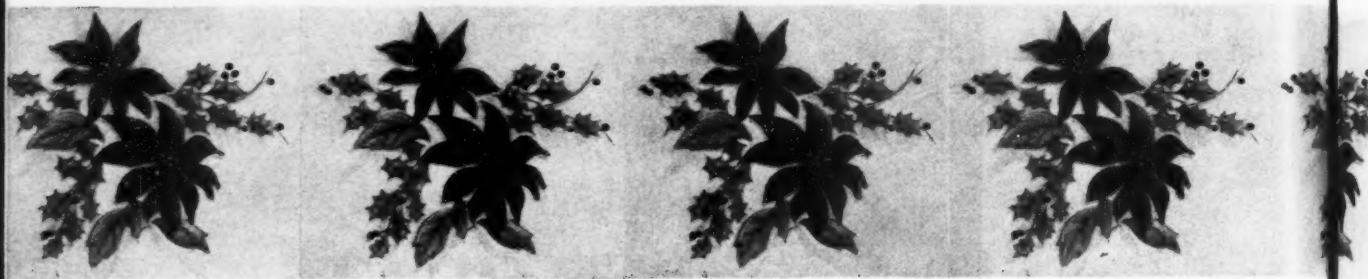
Dr. Fleece is a well known Southern Presbyterian and gifted college professor, enjoying a wide ministry in Bible teaching and young people's conferences.

cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21). This is because God made man for righteousness and fellowship with Himself. Man's heart can never find peace away from God who created him. And this is what is meant by wickedness. It does not mean that one necessarily is living in many great sins, but just that every person has a selfish, sinful heart. There is one place where we all meet on common ground. There is no difference between any of us when it comes to what is in our hearts. Deep down inside we are all sinners. Some have committed more sins than others and worse ones, but God does not stop with looking at our actions. "God looketh upon the heart." In every heart

heaven. This death our Lord Jesus Christ died for each one of us sinners. Because He paid our debt for us, we may be pardoned, with every sin blotted out forever, if we accept Him and His salvation.

On the third day, in all the calm majesty of His person, the Lord Jesus rose from the dead and came forth from the tomb. He is alive now, "able also to save them to the uttermost that come unto God by him" (Heb. 7:25). This is His invitation to you, "*Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him*" (Rev. 3:20). If you will open the door, Jesus will do all the rest. But He can do nothing for you until you let Him in. It is the door of your heart and life that you must open to Him. You can

It is here indeed that we often make a great mistake. We have learned that peace and all other blessings of the Christian life are to be ours only as we walk by faith, believing God; and so we bend all our efforts to the task of having faith. We strive to believe, expecting great things of our faith if it can but be fanned into flame. What a contradiction—striving to rest; working to cease from our works—and what a disappointment inevitably follows. No, it is not by our efforts to exercise faith that peace comes, but rather by that pathway which Hudson Taylor had found when he wrote to his sister years ago, "I strove for faith, but it would not come; I tried to exercise it, but in vain." Then as the answer dawned upon his hungry soul, "But how



He sees sin. It has been there ever since we came into the world; it has been there to condemn us before the eyes of a God so holy that He can by no means clear the guilty, and to rob us of peace. In ourselves we are wicked, and God says of us, "The way of peace have they not known" (Rom. 3:17).

If the wicked do not know the way of peace in this present life, what must be their awful anguish when they fall into the hands of the living God? "Our God is a consuming fire" (Heb. 12:29). No words can describe the horror that the unsaved sinner will know when he dies and goes to face God in his sins. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Thousands have refused to face the truth of the judgment and everlasting punishment in hell for those who die in their sins, but the fact one day will face them. Though every man on earth refused to believe that there is an eternal hell waiting for the unsaved, it would still be true, for God who cannot lie has said it.

If you do not have the Lord Jesus Christ living in your heart as your Saviour, the moment your heart stops beating you will be plunged into unspeakable agony. For all eternity your cry will be, "I am tormented in this flame" (Luke 16:24). When God says, "There is no peace to the wicked," He is speaking of the present hour, and of the eternal wailing and gnashing of teeth in the outer darkness of the lake of fire.

This is why Jesus came. All of us were headed for eternal suffering, and then, by the grace of God, Jesus came to take that suffering in our place. He left heaven in order to pay our debt on the cross. This is the meaning of His death. Death is the penalty for sin, not only physical death, but the death that is eternal separation from God and His

open it in a moment of time, by a simple act of your will, in turning to Him from all known sin in your life. Tell Him you take Him as your own Lord and Saviour, and then thank Him that He has kept His promise to "come in to you" and save you. He does all the saving the moment you turn yourself over to Him and trust Him. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

What a flood of peace fills the heart of the sinner who has just been born again by receiving the Lord Jesus! Only those who have tasted it know what it is. But then, how sad to see some Christians who seem to lose this peace in the days and years to follow. This need not be, for the same Saviour who whispered to us when we first accepted Him, "Peace I leave with you," also said, "My peace I give unto you" (John 14:27). His peace that He gave us, nothing can take away, and a Christian need never lose it.

The peace of salvation introduces us into a daily life of

to get faith strengthened? Not by striving after faith, but by resting on the Faithful One. "If we believe not, yet he abideth faithful" (II Tim. 2:13). I looked to Jesus and saw (and when I saw, oh, how joy flowed!) that He had said, "I will never leave thee."

How clear and simple and satisfying this is! Faith is the result of looking unto Jesus. The more we learn of Him the more we shall trust Him. Suppose, for instance, you were ill in a strange place where you were not acquainted with a doctor. But then after inquiry you called for one to wait upon you in your need. You know nothing about him, but as he enters your room and undertakes your treatment and care, you are impressed with everything he does. He seems wonderfully capable, so that the more you observe him, the more at ease you become until you are soon perfectly satisfied to rest your case in his hands. Your faith in the doctor was the simple result of knowing him better.

Do you find it hard to have faith? Look away from your faith to Jesus. In Him we Christians have the Physician who has never lost a case, the Shepherd whose perfect care leaves us no want, the Saviour who is Christ the Lord. The more we look at Him in the Scriptures and in His ways in our own lives, the more we discover that *Jesus never fails*. As we see Him to be utterly trustworthy we trust Him, and trusting Him we obey Him, to know the refreshing sweetness of an ineffable peace as He leads us beside the still waters and makes us to lie down in green pastures.

*"Simply trusting Thee, Lord Jesus,  
I behold Thee as Thou art;  
And Thy love so pure, so changeless,  
Satisfies my heart.  
Satisfies its deepest longings,  
Meets, supplies its every need;*

## PEACE IN BELIEVING.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13). In the midst of the storm that was wrecking the ship, Paul could say, "Sirs, be of good cheer: for I believe God" (Acts 27:25). This world is rocking in the storm. Hopes are being blasted and hearts are being broken, but to the depths of his soul the Christian who believes God is still of good cheer. And why not? This blessed God of ours is still in control. His throne is not tottering; our Lord is yet able to still the waves and bring a great calm. The secret is just to trust Him.



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*Compasseth me round with blessings,  
Thine is love indeed.  
"Jesus, I am resting, resting,  
In the joy of what Thou art;  
I am finding out the greatness  
Of Thy loving heart."*

We find a beautiful summary of the way God gives us peace in believing as we recall the familiar words, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). When our minds are stayed on the Lord we will trust Him; as we trust, He keeps us in perfect peace.

I doubt not at all that many who may read these lines are passing through times of great testing and heaviness. It is with you in these days as Peter described it, "now for a season, if need be,



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ye are in heaviness" (I Pet. 1:6). Do not think that the heavy heart necessarily betrays spiritual failure on your part. Does not the Scripture say that there are times when we need to be in heaviness? God's peace is not a substitute for the heaviness, but rather its blessed companion, that fastens itself upon our hearts more closely somehow than the heaviness, and gives us a song at midnight. We are never promised a life journey without its Marahs, but we are promised a tree—the peace of our Lord's sufficient grace—with every Marah. It is spiritual failure only to bear the heaviness alone, without knowing the peace.

Does this all seem a bit unreal? The Bible is the most practical book in the world, and its true meaning would never leave us in the vagaries of visionary solution to our problems. It never calls us to turn from realities and drift off to the land of make believe. Your burden is very real to you. God would not have you try some mental gymnastics to make yourself think it less real, but how He longs for you to know a peace that is just as real as the burden. There is a practical means of reaching out with your burden to lay hold on God's peace: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

## THE PEACE OF BELIEVING PRAYER.

This peace is God's practical remedy for our deepest needs. In this glorious promise we are faced with the choice of meeting each trouble with anxiety and worry, or meeting it with believing prayer. Recognizing that each trouble that comes to



*It came upon a midnight clear,  
That glorious song of old,  
From angels bending near the earth,  
To touch their harps of gold:*

*"Peace on the earth, good will to men,  
From heaven's all gracious King."  
The world in solemn stillness lay  
To hear the angels sing.*

us demands this choice might well transform our lives. Either we let each new burden run its natural course of worry and care, or instead of worrying we take it to the Lord in prayer. Our Lord is telling us here to substitute prayer with thanksgiving for carefulness, and to do this always without exception. The thanksgiving is just an expression of our faith that all things are working together for our good, even this that has come.

Notice that God does not promise to give us peace when He answers our prayer and solves our problems. Of course we will have peace then, and that peace we could understand; but the kind of peace in this verse is peace that passeth understanding. It is peace that would not naturally be there, for the problem still is unsolved and the condition that causes the heavy heart still exists. God promises something much better than peace when the prayer is answered. He promises peace the instant the prayer of thankful trust is offered. How wonderful this is! During all the time that the trouble is present, God's peace is a wall around our minds and hearts to withstand every assault of that enemy and keep us without care. Instead of worrying about it, pray about it. Thanks be to God, "prayer changes things."

The angels were right. There is peace on earth today. Jesus is all you need as a lost sinner to obtain peace with God and be saved. Make sure that you have received Him into your heart and life. Then learn to walk day by day, trusting that same wonderful Jesus to meet all

your needs, to give strength for every temptation, and to keep you from falling. Pray in His name about everything, trusting the faithfulness of God.

"He is our peace" (Eph. 2:14).



## "From Whence Come Wars?"

By James Yule

Well nigh two thousand years have flown  
Since that eventful morn  
When angels bright from realms of light  
Proclaimed that Christ was born.

'Twas "Peace on earth, good will to men"  
The host angelic sang;  
With such a theme in all the past  
The heavens never rang.

"Then how," 'tis asked, "can you explain—  
If Christ came peace to bring—  
When all the tumult, hatred, strife  
With which the nations ring?"

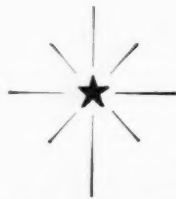
The answer is not far to seek,  
We've just to look within,  
And there, ensconced in all his pride,  
We find the rebel—Sin!

No need to wonder why the dove  
Of peace has taken flight,  
Since powers of evil are abroad  
And day is turned to night.

Fain would we see an early peace,  
And right the victory gain;  
Return, Lord Jesus, Prince of Peace,  
Inaugurate Thy reign.

# Christmas at Easter

By REV. HYMAN J. APPELMAN



**T**HERE are some who say we ought to discontinue Christmas and Easter. They claim these holidays have been devitalized, paganized, commercialized. They point out that bacchanalian orgies of overdressing, overdrinking, overeating have turned these two holidays into blasphemous caricatures of their original meaning and implication. We cannot agree with them. We must have Christmas and Easter. We need them for our own selves. We need them for Christ's sake. We need them for our children's sakes.

We need them for our own selves that we may stop in the mad rush after mundane essentials and non-essentials to think over again the matchless story of the marvelous mercy and grace of God. We need the hushing of our minds, the heartening of our souls, the hope-filling of our lives to be found in the thought of God's great interest in the affairs and activities of a storm-tossed world.

We need these two holy days for our children, that we may pass on to them the fundamentals, the verities, the eternal doctrines of our blessed faith. No amount of teaching and preaching can bring to bear upon a child's heart and mind the old, old story of Jesus, crucified, resurrected, enthroned, with half the effectiveness that a proper observation of these two universal days can give. Christmas and Easter are the heritage of the children of men, to be passed on with loving emphasis, tender regard, careful retelling, from generation to generation.

We need Christmas and Easter for Jesus' sake. It is then that He speaks to us most realistically, most definitely, most dynamically. The awe of the manger, the

awfulness of the cross, the awakening of the resurrection come to us afresh and anew, stabilizing our faith, inspiring our service, assuring our triumph. Christmas and Easter are bound together with indissoluble bonds. One is impossible without the other. The humble manger precedes the hellish tree. The hateful tree augurs the holy tomb. Had Christ not come in the flesh; had Christ not died on the tree, there would have been no glad resurrection morning. At Christmas God gave His Son. At Easter, God proved Him to be His Son.

**I**T IS NOT ENOUGH, HOWEVER, to theorize about these things. It is not enough merely to think about them, or to sing of them. It is not enough to build worship and ceremony around them. They must be known. They must be understood. They must be believed. They must be lived out. May we then, go back to that wondrous morning on which death met his Nemesis, on which the grave was robbed of its sting, on which the hope of a world rests.

The disciples were in a quandary, in fearful doubt, in heart-rending, soul-troubling uncertainty. The Old Testament had not prepared them for any such debacle. They had not quite understood the meaning of their Master's statements when He had warned them of His approaching dissolution. Jesus was dead, as dead as any other man whose heart the Grim Reaper had stopped. It was all lost, buried in Joseph's new tomb. Their half-formed hopes, their bright dreams, their shining anticipations of a glorious kingdom of might and power, were gone. They had seen Jesus die. They had seen Him taken from the cross and buried, a lifeless corpse, in a borrowed

tomb. They had seen the great stone rolled up to seal its entrance. They had seen the Roman guards patrolling their beat in front of that stone. This was the end.

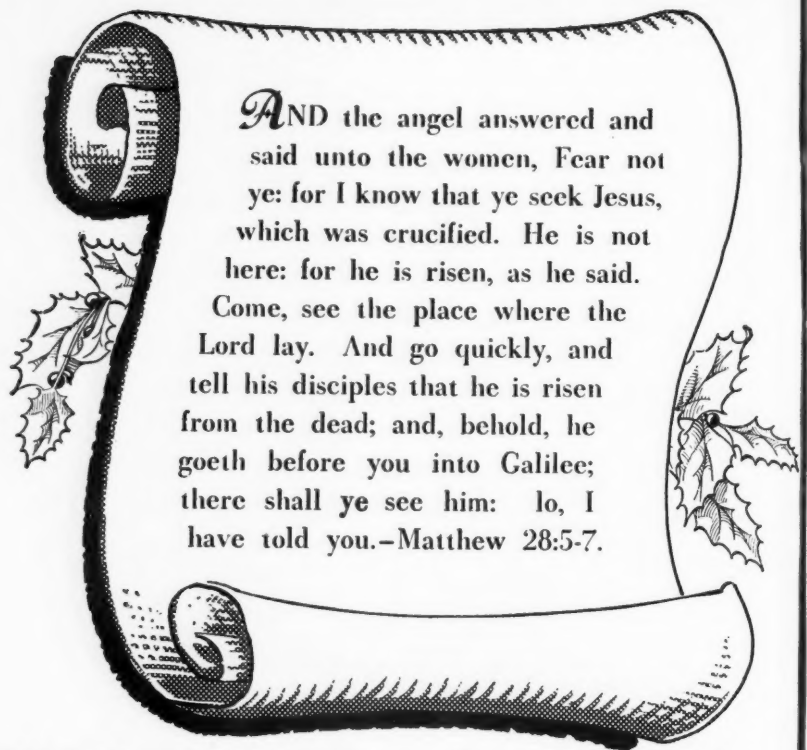
After an interminably mournful Sabbath, the women went to the cemetery in much the same fashion as men and women go to the cemetery today, just to pay their respects to their beloved dead. There was no thought in their minds of the resurrection. They did not come to see if Christ had risen. Their amazement was beyond telling when they found the stone rolled away, saw the angelic appearance, heard the message to be delivered to the apostles.

It is in the message of this angel that we find the thought for our sermon. First, there is the banishment of fear—"Fear not." Second, there is the inspiration of vision—"Come, see." Third, there is the commission of service—"Go quickly and tell."

**T**HERE IS THE banishment of the fear of sin, the presence of sin, the power of sin, the penalty of sin. Sin is still with us. It has crawled its slimy, corroding, corrupting, destroying path through the pages of history and the generations of men. Satan is still on the throne of this world. Temptation still besets us on every hand.

The power of sin is unquestionable and unanswerable. No amount of man's talent, thought, toil, or tears has been able to stem the tide, or stop the encroachments of the myrmidons of hell.

The penalty of sin is still hanging like the sword of Damocles over the heads of the children of men. The fires of the pit have never been banked. The decree of God has never been repealed. The wages



**A**ND the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.—Matthew 28:5-7.

of sin still is death. The soul that sinneth still dies. Hell is still enlarging its borders to swallow up the unwary, the unfortunate, the unbelieving sinners.

Jesus came into the world to seek and to save these sinners. He came to save His people from their sins. He came to give His life a ransom for many. In the words of Paul, "He was delivered for our offenses, and was raised again for our justification" (Rom. 4:25). The resurrection proved to the disciples, and should prove to us, that sin is a defeated enemy, that Satan is a conquered foe.

The resurrection is then the *banishment of the fear of death*. Death has been the black specter on the horizon of every human life. It is so inevitable, so unavoidable, so inescapable. It takes the young, and it reaps the old. It slays the bad, and it kills the good. It is so mysterious, so uncertain. The grave is so narrow, so cruel; the earth covering our bodies, so clammily heavy. By His resurrection, the Lord Jesus Christ proved that death was not the end of the story, but the beginning, a great, shining, joyous, victorious beginning for those who are in God through our Lord Jesus Christ.

When Jesus said to Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25, 26), it might have been the empty bombast of some mildly mad philosopher, or the vain vaporings of some rapid visionary. But when Christ tore the grave apart to rise from the dead, the resurrection was a giant amen to these wonderful words. Because of this, death becomes just one more experience, a relieving experience, a releasing experience, to those who have put their faith in the risen Son of God. Fear is gone. Hope and victory are on the throne.

The resurrection is the *banishment of the fear of the judgment*. The Bible is specific. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). "For we shall all stand before the judgment seat of Christ" (Rom. 14:10). There is no escape from this dread day, no exception, no excuse. "So then everyone of us shall give account of himself to God" (Rom. 14:12). There are our sins, transgressions, iniquities, and failures engraved in the archives of glory with a pen of iron in letters of flame. What are we to do? We have no merit to recommend us to the Judge of all the earth. We have no method of approach, of pleading. We have no means of satisfying the just judgment against us. Naked, helpless, hopeless, undone, we stand facing our destiny, our doom.

But, wait, rejoice, give God the grateful praise! Jesus came! Jesus died! Jesus arose! Jesus is on the intercessory throne, at the very right hand of God! We who are Christians, you who will this hour accept Christ as your Saviour, have an advocate, a counselor, a pleading barrister. The Word says so. "We have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:1, 2). The fear of the judgment vanishes; the dread of it is dissipated. The



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risen Christ, who first died for us, will now represent us, will now speak for us, will now defend us.

The resurrection *banishes the fear of eternity*. There is a life beyond the grave, an eternal life, unchangeable, fixed, and immutable. Our minds tell us to the echo of our hearts that there is a hell to shun and a heaven to enjoy. But how? How escape the torments of the damned? How earn, how attain, how obtain, how retain the joys and bliss of the righteous? Philosophy is silenced. Science cannot help us. Art stands palsied before this eternal problem.

But, thank God, Jesus has an answer. Clear, plain, simple, courageous, inspiring, uplifting come these mighty words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

The resurrection forever sealed the truth of these tremendous words. God set His seal of approval on them in the open, empty cave. Easter is a proof, a presage, a promise of the resurrection unto life everlasting of every child of God. Easter is the title deed to the mansion in heaven. Easter is the eternal assurance that even our bodies shall rejoice in the Lord.

Thus the resurrection banishes the fear of sin by revealing to us God's acceptance of Christ's atonement. It banishes the fear of death by lifting up be-

fore us the one who tasted death for every man, yet triumphed over this enemy. It banishes the fear of the judgment by giving us an advocate with the Father. Finally, it banishes the fear of eternity by guaranteeing to us our own resurrection and the home eternal in the skies.

**T**HERE IS SECOND, the *inspiration of vision*. We need that inspiration. We need that vision. Without vision we all perish in the quagmire of dullness, in the morass of unreality. "Come and see," is the eternal cry of the angel to all the ages of men.

"Come and see" the *divinity of Christ*. Christ is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). The open tomb authenticates every claim of and concerning Jesus. Back yonder, in the Christmas story, the angel of the Lord had appeared to Joseph, "saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matt. 1:20). Joseph's empty tomb proved the truth of the angel's declaration. Mary had given birth to the virgin-born Son of God.

"Come and see" the *truth of Christianity*. "Moreover, brethren, I declare unto you the gospel which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (1 Cor. 15:1-3). Other systems of theology have been proposed for men. Other philosophies of religion have been proclaimed by men. Other panaceas for sin-sick souls have been propounded to men. This was God's theology, God's religion, God's revelation, God's cure-all for human ills. The Christmas manger confirmed by Easter morning are proof positive that God has supplied a Saviour, and provided a salvation.

"Come and see" the *power of God*. "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:19-21).

In the Old Testament, when the Lord wanted to show a proof of this almighty power He pointed to the parting of the Red Sea. That mighty miracle was superseded by this conquest of death, by this sundering of the rigid walls of the grave on the resurrection dawn. No greater demonstration of the omnipotence of God has ever been witnessed than in the garden by Calvary's hill on that morning. Forever after men could confidently rely upon Him who proved His ability in such a tremendous fashion. "Now unto him that is able to do exceed-

(Continued on page 229)



# Emmanuel



By

REV. PERRY F. WEBB, D.D.\*

**W**HAT'S in a name? Much in every way. The name of Herod stands for cruelty; the name of Alexander stands for conquest; the name of Demosthenes stands for eloquence; the name of Beethoven stands for music; the name of Milton stands for poetry; the names of Hitler, Mussolini, and Hirohito stands for treachery, barbarity, and bestiality. But the name of Jesus stands for Saviour, Redeemer, Deliverer, Comforter, and Friend. Yes, there is a great deal in a name!

Our Lord was called Jesus, and Christ, and Teacher, and Master, each of which carries its own blessed meaning to our hearts. As Jesus we think of Him as Saviour; as Christ we think of Him as the Anointed One of whom the prophets spake; as Teacher we think of Him as the truth; as Friend we think of Him as one who "sticketh closer than a brother"; as Master we think of Him as our rightful Sovereign.

There is another name for our Saviour, however, which He was never called by His disciples. It was given by the "angel of the Lord" (Matt. 1:21). It is a name of prophecy (Isa. 7:14). It is a name of revelation and of profound significance. It gives information as to His essential nature, character, and career. It is the name "Emmanuel, which being interpreted is, God with us" (Matt. 1:23).

Please observe it is not *Emmanu-ish*, man with us, but *Emmanu-el*, God with us! The old heresy denied the humanity of Christ, while the new heresy denies the divinity of Christ. He was both divine and human. He was the God-Man.

*"Forever God, forever man,  
My Jesus shall endure;  
And fixed on Him my hope remains  
Eternally secure."*

**I**T SEEMS THAT LATER JEWISH THOUGHT tended to place God afar off,

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"sitting upon the circle of the earth"—distant, separate, remote. It was an ancient example of a modern and foolish attempt being made in some quarters, to defend God for His apparent inability or unwillingness to do something in desperate situations, by placing Him aloof from the movements of earth and time. In other words, it is the old error of an exaggerated or misinterpreted transcendentalism.

Of course, our God is transcendent in the sense that "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8). But this does not mean that God is out of reach of man, but that man is out of touch with God! God has not forsaken us, but we



have forsaken God. A transcendent God who dwells beyond the possibility of man's knowledge or approach, one who is removed from personal interest in the affairs of earth and time, is not the God of Christianity. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

In the first advent of Jesus Christ we have the transcendent God becoming the immanent God, and in the name Emmanuel we have the pledge, the power, the peace, and the joy of His abiding presence.

"God with us"—here is the hope of the sinner, the comfort of the sorrowful, the inspiration of the servant, the fellowship in death, and the delectable delight of our heavenly home.

**I**T IS THE HOPE OF THE SINNER, for "the dayspring from on high hath visited us, to give the light to them that sit . . . in the shadow of death, to guide our feet into the way of peace" (Luke 1:78). This must mean Christ Himself. He is called "the Sun of righteousness" (Mal. 4:2), "the day star" (II Pet. 1:19),

and "the bright and morning star" (Rev. 22:16). All of these are figurative expressions, teaching the same grand truth that Christ is the light of the world (John 8:12), which means He not only shows the way to God, but is Himself the Way! "Neither is there salvation in any other" (Acts 4:12).

"O Plato, Plato," cried Socrates, "I know God can forgive sins, but I do not know how." The answer to that *how* is to be found in "the Lamb of God which taketh away the sin of the world" (John 1:29).

Dear friend, Christmas means more than reunions, rich and often indigestible foods, fun and frolic. It means God has visited us in Christ Jesus, and we have a Saviour who is able and mighty and willing to cleanse, forgive, and guard every repentant and trusting soul. The Lord is our only hope (Joel 3:16).

**H**ERE ALSO IS THE COMFORT OF THE SORROWFUL. In His first visit to Nazareth after entering His public ministry, our Lord preached a sermon setting forth some of the functions of His divine office. Among them was that He had been sent "to heal the broken-hearted" (Luke 4:18).

I once saw a sign over a welding shop which read, "We mend everything except a broken heart and the break of day." Thank God, there is someone whose "rod and staff comfort us," and who is "the Father of mercies, and the God of all comfort" (II Cor. 1:3).

Mrs. George W. McDaniel tells of a little boy returning home through a densely wooded section. It was a winter night and dark came early. The little fellow was afraid, and when through the darkness he heard the voice of his father, who had come to meet him, call out, "Sonny boy, is that you?" he replied, "I am sure glad you came, Father; it is so dark."

Yes, and as we sometimes walk in the dark, beneath a starless sky, burdened with loneliness, fear and sorrow, what a blessed radiance floods our souls as we become conscious of our Lord's divine presence, and hear His comforting voice, "Let not your heart be troubled . . . neither let it be afraid."

**T**HEN, TOO, IT IS THE INSPIRATION OF THE SERVANT. It is related that when Livingstone was once seized by doubts and was hesitant to go on in his work for the Lord, that he read again the Great Commission, "All authority is given unto me in heaven and in earth. Go . . . and, lo, I am with you alway" (Matt. 28:18-20). Closing the Bible he said, "This promise is the word of a gentleman, and a gentleman will not lie."

The wisdom and strength necessary to do Christian work at home or abroad comes from the Lord. "It is God that girdeth me with strength, and maketh my way perfect" (Ps. 18:32). When the Lord stands by us (Acts 23:11) the work of the Lord moves on! Our Lord is not only present, but present as available power. Every true servant of Christ, (Continued on page 246)

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Winter's artistry in Switzerland—Photo, Nicca, Leysin

## Christmas Gifts

By Alvin B. Carr

A star to guide,  
And gifts to bring,  
Wise Men of old  
Sought out the King.

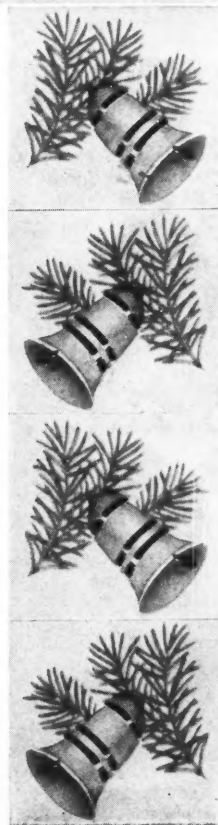
From far they came,  
By faith they trod  
Paths that led to  
The Son of God.

In Bethlehem,  
King David's town,  
At Jesus' feet  
Their gifts laid down.

So, you and I  
Today may bring  
Ourselves to Him,  
The living King.

Then, unto us  
Himself He'll give,  
Born in our hearts,  
His life to live.

Ourselves to Him,  
And from above  
His gift to us,  
Himself in love.





The Virgin's  
Fountain



Mr. Johnson is pastor of the Mission Covenant Church, Oakland, Calif.

# Cisterns *or* Fountain, Which?

By REV. EDWIN S. JOHNSON

For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.  
—Jeremiah 2:13



**W**E who have experienced the thrill of standing on massive Boulder Dam, bridging the narrow canyon of the mighty Colorado, or at Grand Coulee Dam on the Columbia with all the potentialities of water supply, can hardly force our thinking back two thousand years ago to the simple life of Bible days. We are not confronted with the difference between a cistern and a fountain today. We think in terms of faucets and hydrants and huge dams.

The traveler in Palestine, however, soon learns the value of both cisterns and fountains. They are life preservers for the people. In a city like modern Jerusalem water is pumped up, through the ravines and hills to the city, from wells near the Mediterranean Sea level. It is a costly procedure, and running water is unusually expensive. Even in hospitals

the supply is far from abundant and is guarded with care.

What is a cistern? Simply an artificial reservoir for the storage of water. Almost every home in the land had one, and most do today. There are also the large cisterns built by Old Testament kings for the defense of Jerusalem in time of war, such as the pools of Hezekiah, of Bethesda, and of Siloam. Under the temple area are large receptacles for water, which are used as wells for everyday usages.

What then is a fountain? Simply a spring, bubbling forth crystal clear water. There have been few such fountains in this arid land between the deserts. Only one in Jerusalem proper, called the Virgin's Fount. This gushing fountain has for centuries replenished the pool of Siloam lower down the valley. Riding down the Jericho road from hill-

crested Jerusalem one stops at the Apostles' Fountain. Here undoubtedly the impetuous Peter and the calmer John sat many times as they trudged their way up the hot narrow roadway.

**G**OD BRINGS IN OUR TEXT A STARTLING CHARGE against His people Israel. He tells them through the prophet Jeremiah that they have digged themselves cisterns. They have forsaken Him, the fountain of living waters. And the tragedy is that their cisterns leak! They "hold no water." They are pits with false bottoms. The seepage is alarming.

How true of all man-made cisterns in the spiritual realm! Man hews and digs and fashions. But how empty they are in the final analysis! In time of gravest need there is no supply. All is empty and vain and unsatisfying.

A number of years ago drought drove hundreds of settlers out of certain sections of the central California valley. The irrigation water supply from the snow-capped Sierras was insufficient. Crops hardly brought seed for the next year; cattle had to be sold. At wit's end, my brother borrowed on his last resource to sink a well, deep enough to bring an artesian flow for his land. Imagine the joy as he wrote saying they had struck water, and a ten-inch pipe could hardly hold the flow. A month later I visited



the farm. To my amazement, there was no artesian well. "What has happened?" I asked. With heavy heart my brother told of his dismay when the waters diminished and finally stopped entirely. The pipes are now rusting! It was not long before he and his family moved with heavy losses, as had scores of others around him.

That which had seemed so promising vanished into thin air. It was like a leaking cistern, empty and unsatisfying, dry and disappointing. This is a picture of life without God and without Christ. Men have given their all in a lifelong search for a satisfying peace. They have exhausted every means to build structures to fulfill the deepest cravings of the soul. They have tried and made use of all man's ingenuity and imagination to provide religious systems to bring happiness. God says they are hewing out cisterns that can hold no water.

AS WE READ THE EARLY PART of the chapter, we find that God places blame on the priests, scribes, pastors, and prophets. They had handled the law, but had not known God. They had transgressed against Him. What a responsibility for the watchman on the walls of Zion! What a responsibility for the ministry to proclaim clearly, without fear or favor, the unsearchable riches of Christ!

God has only one message for the disillusioned and discouraged world of today. It is an invitation to the fountain of living waters. "For with thee is the fountain of life." A forsaken God pleads with man for his own good. The futility of man's efforts to obtain inward peace is contrasted with God's sure and certain gift. "I am come that they might have life, and that they might have it more abundantly" (John 10:10). "The gift of God is eternal life" (Rom. 6:23). "My peace I give unto you" (John 14:27).

As the heavenly Father looks down

from the parapets of heaven upon this world of His creation, how He must be grieved to see multitudes forsaking Him to search out man-made cisterns. A non-Christian has no inward, upspringing source of joy. He strives, he labors, he tries to find the satisfaction his deepest being craves. He has only what he makes. Worldly pleasure, worldly fame, worldly honor, worldly riches, worldly glory—these are his aims. A missionary friend of mine asked a group of black boys in Africa, "Why don't you give your hearts to Jesus?" Their answer was, "Missionary, we're bound by the glory of this world." This world's glory! What a mirage!

A friend stood ready to leave for the mission field. "But," said her employer, "there's no money in that kind of a life!" Instances could be multiplied to prove that money is no gauge to happiness. There are spiritual and eternal riches for the humblest child of God that the proudest multimillionaire has never known. Moses esteemed even the reproach of Christ greater riches than the treasures in Egypt.

"Love not the world-system" (I John 2:15). "Know ye not that the friendship of the world is enmity with God?" (James 4:4). What do these passages mean? Simply that man has been created for a higher purpose, i.e., fellowship with God. The god of this world is Satan, the archenemy of our souls. He lures to the pleasures of sin for a season. He makes smooth the path to the cisterns of fleshly enjoyment. He never leads toward God. And the result is death—physical, spiritual, and eternal.

IN CONTRAST TO THE CISTERNs OF MAN'S MAKING, God has provided a fountain. "They have forsaken me the fountain of living waters." What a difference to drink at the clear, everflowing, overflowing fountain! Water carriers with their goatskins even today go calling through the streets of old Jerusalem to

sell a glass or a pitcher of water. One hardly dares taste this water. The goatskins are filthy. The carrier goes to one of these nearby cisterns and fills his goatskin, and then parades his wares throughout the streets. It is far from appetizing. How different it is then to come to Elijah's fountain near Jericho, or to the well of Mary in Nazareth. That is comparable to drinking at God's life-giving fountain.

This fountain is the source of all life. "Me, the fountain of living waters." The Son of God says, "I am come that they might have life, and that they might have it more abundantly." "For with thee is the fountain of life" (Ps. 36:9). Only God can give life. That is what the sinner, dead in trespasses and sins, needs above everything else. Religious water carriers today may come with their pseudo thirst-satisfiers, but nothing will completely and fully satisfy the deepest needs of the human soul except the life-giving waters of the fountain of God.

One day the Lord Jesus was walking northward and came to the well of Jacob. To the woman of Samaria, who was there filling her waterpot, He said, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14). This seemed good to her. It was a way of making life easier for her. But she did not understand. Springing up! Springing up within! "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water" (John 4:10). However, before the interview was over she had tasted of this living water. Her life was changed and her life's purpose was revolutionized.

AT THIRST FOR GOD! "As the  
(Continued on page 208)

Kippel in the Lotschen Valley, Switzerland.—By A. Klopfenstein

## A Christmas Reberie

By H. F. PRATT

Christmas bells! They bring to me  
Tales of sweetest memory.

Happy days of long ago

Pass before me to and fro:

Forms of friends, and loved ones too,

Move before me in review.

Christmas candy, Christmas toys,

Christmas games and Christmas joys;

Christmas cakes, the festive board,

The larder with its goodies stored.

The Christmas tree with candles bright,  
The house all lighted up at night—

As once there shone the Christmas star

Beckoning the shepherds from afar,

When from heaven the angels came

The joyful tidings to proclaim.

Oh, may the Christ so live through me

That others may His beauty see!

Ring out, ye bells, o'er all the earth,

The story of the Saviour's birth!

December, 1942





On Christmas morning, "the Bells of Bethlehem," in the tower of the Church of the Nativity, will ring out the glad tidings to all the world that Christ was born in a manger near this same spot more than nineteen hundred years ago. Barlett photo.

# The Story of The Scofield Reference Bible

By DR. ARNO C. GAEBELEIN

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Part III—The Beginning and Development of Modern, Nationwide Bible Study

**T**HE study of the Bible, the Holy Word of God, is one of the great essential needs of the human race.

Apart from the Book of books, the full knowledge of what the race needs to know above everything else, is impossible.

The Bible is the only supernatural Book in existence. In its sacred pages God reveals Himself, makes known His attributes in direct revelation through human inspired penmen and also sacred history. In its pages the history of man, as the offspring of God, by which we mean God's direct creation in the image of God, man's alienation from his Maker and the degradation and ruin into which it plunged humanity, all is made known in the Bible. And how marvelously is the story of redemption in and through the Son of God told out from Genesis, the book of the beginning, to the final capstone, the Book of Revelation, with its visions of consummation!

In this story of redemption the holy, the righteous God reveals Himself as the God of love and grace, who reaches down

into the depths in which He finds His creature, and through which He is enabled to redeem and to lift fallen man into the eternal glory of Himself. How true that in the Bible we find the highest knowledge which man is capable of receiving, the knowledge which any kind of research is unable to attain! All human needs are met and satisfied in this sacred volume.

Without specifying all the truths made known in the Word of God, we state once more what has been stated before: the Bible gives an unerring forecast of the future. It must be so, for its Author, God the Holy Spirit, knows the end from the beginning.

Now, what are the results in the so-called religious world, if this Book and the knowledge it offers are not accepted; if it is neglected, belittled, or rejected? It all spells disaster. Take, for instance, a religious body claiming to be Christian, and that body withholds from its membership the reading and the study of the Word of God, takes the Word of God

away from its adherents. In such a case that religious organization loses its right to call itself Christian, and becomes the mother of spiritual ignorance.

Take another attitude toward the Bible, only too evident in many parts of Christendom. Here the Bible is treated as common literature; its inspiration is totally denied; the Book is full of contradictions; it clashes with what man terms science, and it is out of date. To what does it lead? Such an attitude leads not into light but into darkness. The man who denies the absolute authority of the Bible has stepped on the road of atheism—no God, no Christ, and no hope. Alas, countless thousands who call themselves religious are marching today along this dangerous road, the highway toward the eternal loss of the soul.

But there is another side. Give the Bible the place it deserves. Believe in it to the end. Bow before it as your highest authority. Love and obey it. The consequences will be untold spiritual blessings. This is clearly marked in the history of the Church. All the great revivals of the past, especially the Reformation movements, originated in a wholehearted return to the Bible and its prayerful study.

**A**S STATED ABOVE, MANY IN CHRISTENDOM have turned away from the Bible. The enemies of the Bible are more numerous today than they ever were. But look at the brighter side. The Bible, as

a book, holds the place of the best seller still, and in spite of all the enemies of the Bible, the Bible is more read than ever before. There is more intelligent and spiritual Bible study going on in our country than at any other time. Bible conferences are held in probably every state of the Union, and individual churches, in large and increasing numbers, are devoting time to weekly Bible study. Many towns have interdenominational monthly meetings, and a vast number of sound books of Bible exposition are circulated from one end of the country to the other.

And so the question arises, When and how did this remarkable interest in Bible study originate, the movement which has brought such great blessing from coast to coast, not to speak of its influence through foreign missionaries in many heathen lands?

During the summer of 1875, a few brethren met by agreement in a cottage, not far from Chicago, to spend a week in Bible study. There were only six, among them Dr. Nathaniel West, Dr. James H. Brookes, Dr. W. J. Erdman, and Dr. H. M. Parsons. The blessing they received during that week was so great they decided to meet again the next summer.

The same brethren, with several others, among them Dr. A. J. Gordon, of Clarendon Street Baptist Church, Boston, gathered in fellowship at Swampscott, Mass. They had difficulty in obtaining a suitable meeting place, but finally they secured the chapel of the Congregational church. This was during August, 1876. It became known that there were Bible study meetings going on in the chapel, and on the next day the chapel was crowded. Once more there was much blessing, and the brethren were greatly encouraged. The emphasis in these services was put on the return of our Lord, "looking for that blessed hope." As this great truth was but little known and preached, it attracted much attention.

The meetings during the summer of 1877 were held in Watkins Glen, N.Y., with far greater attendance. Then followed the meetings during the month of June in 1878, 1879, and 1880. They were held in Clifton Springs, N.Y., where a well-known sanitarium was located under the leadership of Henry Foster, M.D., a Bible student. A commodious tent was pitched on the grounds. New teachers were heard, among them Evangelist George Needham. Year after year there was an increased attendance and corresponding blessing.

AND NOW, BEFORE WE FOLLOW the increasing activities of these beloved brethren of fragrant memory, and show how they became instruments through whom the knowledge of the Word of God, especially prophecy, was encouraged and disseminated, we call attention to a great

conference which was held in New York during the late fall of 1878, and in which most of these brethren participated. As far as we know, it was the first prophetic conference held in the United States. The date was October 30 to November 1, 1878. The place where the conference convened was the Holy Trinity Church (Protestant Episcopal), New York, Dr. S. H. Tyng, Jr., rector. The conference was suggested and arranged by Dr. Nathaniel West, who was at that time pastor of a Presbyterian church in Cincinnati, Ohio, and the leading addresses were published by him in a large volume.

The call to meet for a clear-cut, biblical testimony of the premillennial coming of our Lord was endorsed by a large number of ministers of the gospel, professors, and several bishops. All denominations were

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## Though He Was Rich

By C. A. Lufburrow

*For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—II Corinthians 8:9.*

When Christ was born in Bethlehem,  
His cradle was a manger;  
The Saviour of humanity  
Both lived and died in poverty  
That He might rescue you and me  
From poverty and danger.

The Christ who came to Bethlehem  
Has mansions up in glory;  
He offers them to all, to dwell  
With Him whose grace we know so well;  
And that is why we love to tell  
The simple Christmas story.

★ ★ ★

represented—Protestant Episcopal, Reformed Episcopal, Baptist, Lutheran, Presbyterian, Congregational, United Presbyterian, Reformed, Dutch Reformed, and Methodist. Among the signers we find the name of the great merchant John Wanamaker, of Philadelphia. We cannot print all the names attached to the call, but mention a few who became prominent teachers during the latter part of the nineteenth century: Professor S. H. Kellogg; Joseph A. Seiss, Lutheran, well known by his exposition of the Book of Revelation; George F. Pentecost, evangelist; W. R. Nicholson, bishop of the Reformed Episcopal Church; S. H. Tyng, rector emeritus, St. George Episcopal Church, New York; J. M. Stiffler, later professor in Crozer Seminary; W. E. Blackstone, author of *Jesus Is Coming*; James H. Brookes; George C. Needham; H. L. Hastings, editor of *The Christian*, Boston, Mass.; A. J. Gordon; Dr. Duffield, professor in Princeton, N.J.; H. M. Parsons, Presbyterian; and Professor Moorehead, of Xenia, Ohio.

The call issued made prominent the neglect of prophecy into which the

Church had drifted and suffered on account of it. We quote:

"When from any cause some vital doctrine of God's Word has fallen into neglect or suffered contradiction and reproach, it becomes the serious duty of those who hold it, not only strongly and constantly to reaffirm it, but to seek by all means in their power to bring back the Lord's people to its apprehension and acceptance. The precious doctrine of Christ's second personal appearing has, we are forced to believe, long lain under such neglect and misapprehension."

Here is a concluding paragraph:

"In view of these facts, it has seemed desirable that those who hold to the personal, premillennial advent of our Lord Jesus Christ, and who are 'looking for that blessed hope,' should meet together in conference, as our honored brethren in England have recently done, to set forth on clear terms the grounds of their hope, to give mutual encouragement in the maintenance of what they believe to be a most vital truth for the present times, and in response to our Lord's 'Behold, I come quickly,' to voice the answer by their prayers and hymns and testimony. 'Even so, come, Lord Jesus.'"

The conference was greatly blessed, and the few brethren who started in such a small way in 1875 were much encouraged. They felt the need of branching out, assured that their continued testimony of Christ's return would have the full approval of the Head of the Church and the sanction of the Holy Spirit.

After having met for three years in Clifton Springs, N.Y., we find these brethren in 1881 at Old Orchard on the coast of Maine. Here they rejoiced in a still greater attendance. In July, 1882, they gathered at another choice spot. It was on Mackinac Island, at the junction of Lake Michigan and Lake Huron. This was done to make it easier for Canadian Christians and those living in the Northwest to attend.

A number of wealthy men in Chicago, who were in sympathy with the brethren and their much needed message, offered to them a beautiful tract of land and also promised to erect a number of buildings, such as a large assembly hall, a hotel, cottages for the teachers, etc. It was a tempting offer. They hesitated to accept; they feared Mackinac Island was too far from the larger cities, difficult to reach; in fact, the attendance there had disappointed them. After much prayer and thought they declined the offer.

PERHAPS THE MOST MARKED FEATURE of the conference of 1882 was the glowing public announcement by Dr. Arthur T. Pierson, who was greatly admired and beloved by the brethren, that, having become thoroughly convinced of our Lord's personal and premillennial return, he would maintain and proclaim it  
(Continued on page 233)





Mr. Chambers has been privileged to proclaim the Word to many churches, young people's groups, missions, and Sunday schools.



# The GENUINE HUMANITY

By D. Glenn Chambers

**M**ODERNISM is as old as Lucifer's arguments in the Garden of Eden. The great and ignorant surge of it in the twentieth century Church is but a Satanic revival, already disclosed by the Word of God as "the lie."

But the lie of modernism is not our present consideration. Rather, we desire to consider one of the attending dangers occasioned by its present tide. It is a danger that besets even the stalwarts of fundamental truth.

Satan knows better than to attack the spiritually intelligent with modernism. Therefore he sometimes uses the effective weapon of *reaction*. There are various unspiritual and unscriptural reactions to error. But it is of only one of these that we now speak—the fact of the *real* humanity of Jesus Christ.

The current brazen denial of the deity of our Lord has, in many minds, we fear, produced a one-sided view of His person. In some instances the defense of His Godhead is of a kind that robs the soul of vital, precious truth regarding the manhood of the Saviour. Such was the writer's own experience. But, oh, how much more precious and real the Lord becomes when there dawns upon the soul a consciousness that He is truly God, but just as truly man—of our very manhood!

**I**N REACTING AGAINST ERROR, the human concept of truth may swing, pendulum like, so far in the opposite direction as unwittingly to reach the point of heresy. Such seems to be the case in regard to a recent revival of the old heresy which taught that the manhood of Jesus was a foreign deposit in the womb of the Virgin, who later gave birth to it. This theory teaches that the manhood of Jesus was in no part derived from the substance of our race, through Mary.

The thought is a conscientious effort

to understand something which God does not reveal; that is, how Christ's manhood could really be a part of ours without partaking of our depravity. But, as we shall see, that may be a problem which our finite minds must be content to leave with God, to whom all things are possible.

Throughout the centuries, the main body of the true Church, with her Spirit-given teachers, including the greatest of students, has stood against the doctrine that the human nature of the Redeemer was something extraneous to the race He came to save. In fact, after debate and study, the great leaders of the early Church, in conference, pronounced this line of thought heretical.

The theory that the deity of Christ was *like* the Father's and not identically *one* with it, was a heresy of which it was said, "A Saviour not quite divine is a bridge broken at the farther end." In the same manner, it may be said that a Saviour not quite human is a bridge broken at the nearer end. One cannot long reflect upon this thought, with the Book in hand, before he is struck with the vital importance of the subject. The Word speaks clearly and finally. It does seem evident in Scripture that only one who is really man, flesh of man's flesh and bone of man's bone, could really be a substitute to redeem lost men.

Let us be reminded of the law of the kinsman redeemer: "His uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family" (Lev. 25:47-49). The prophetic aspect of this, applied to Christ and man's redemption, surely teaches that our Saviour had to be of kin to us, not merely a being *like* unto us.

If Jesus' manhood was in no real sense derived from the Virgin, according to the word of promise, then He was not "the seed of the woman," as foretold at the gates of Eden; for God proclaimed that the seed of the woman should bruise the serpent's head, though the heel of that seed should be bruised in accomplishing the redemption.

The "virgin shall conceive" (Isa. 7:14). And, as fulfilled, "that which is conceived in her is of the Holy Spirit" (Matt. 1:20). This word *conceived*, according to its biological meaning and in keeping with its use in the Bible, demands in Mary's case that the manhood of Jesus was generated from her feminine seed and of her substance. Miraculous quickening, by the overshadowing power of the Highest, was responsible for the conception of this seed. The Creator of the seed transcended His own laws regarding the union of seeds, so that without such, the Virgin brought forth a son.

Further, this word *seed* as used throughout the Old Testament relative to the Messiah, requires that He should be a *literal offspring* of Abraham, David, and others. Paul placed special emphasis on this. "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ" (Gal. 3:16, 19).

In this connection it is of interest to notice the words of Elisabeth (Luke 1:42). The angel had told Mary that she would conceive in her womb; and now her cousin, "filled with the Holy Ghost," says, "Blessed is the fruit of thy womb." She also called Mary "the mother of my Lord." That is literal offspring.

Furthermore, the angel of the annunciation had said, "She shall bring forth a son." Unless His manhood was in a true sense her *seed*, He was *not* her son, and the angel spoke amiss.

Again and again, Jesus called Himself the Son of Man. The term can have only one meaning—just what it says. If His human nature was not truly derived from the Virgin, then He was only a sort of man, and is not what He termed Himself. If He is not a son of our race, then He is severed from us and is not qualified to save us. If He is disconnected from us, He is not suited to mediate to us any of the benefits of His incarnation, death, or resurrection. But praise God, He is the Son of Man.

In Isaiah, He is the root of Jesse (11:10); and in Jeremiah 23:5, He is raised "unto David a righteous branch." In Isaiah 53, He is a root out of a dry ground (Israel), partaker of its elements, as is the case with any tree. In Isaiah 9:6, that famous word of His nativity declares, "Unto us a child is born . . . a son is given." All of these words speak of the same vital and real relation set forth above.

In addition, we remember that Moses foretold that Messiah would be "a prophet from the midst of thee, of thy brethren." Here again His organic kinship is set forth. It reminds us of what Paul wrote: "For which cause he is not ashamed to call them brethren" and "forasmuch then as the children are partakers of flesh and blood, he also himself likewise took [a] part of the same . . . for verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2:11, 14, 16). Paul seems to want it clearly understood that the Son of God took upon Himself human nature, and none other. He did not come to save fallen angels, but fallen men. Therefore He took a part of man's same nature, to work redemption in it. Paul reasons that in a nature other than a genuinely human one, Christ could not save human beings.

# NITf JESUS CHRIST



*Today, as God-Man, He saves.*

*Tomorrow, as God-Man, He will judge.*

The apostle sets forth this as the Saviour's qualification for priesthood. We needed a priest truly divine, to represent God to man; and we needed one truly man, to represent men to God, "that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17). Really man, to be merciful to men; really God, to be faithful in things pertaining to Him.

Much the same thing is seen in Hebrews 5:1-5, where two requirements for priesthood are given. The priests must be taken from among men (be human), and their appointment must be of God. These requirements for priests in general are specifically applied to Christ in the words, "so also Christ."

Paul further argues the *real* humanity of Jesus. We are told that He was "made of a woman, made under the law, to redeem them that were under the law" (Gal. 4:4, 5). This passage uses the same requirement for Saviourhood. The Redeemer of men must be a man. "There is . . . one mediator between God and men, [himself] *man* Christ Jesus" (I Tim. 2:5).

It may be said that the words *made* of are not a good translation. That may be true, but they reveal what the makers of the King James Version understood to be the truth in Scripture regarding the One born. Whether *made* or *born* is correct as the verb, nevertheless, one or the other, He is said to be "of the woman."

Nor is this all. The fact that He is declared to have come under man's law in His birth is itself evidence that He was not extraneous to the race. Only as a *true* son of man could He be born under the law of man. This may be why Jesus, at His baptism, was able to say, "For thus it becometh us to fulfill all righteousness" (Matt. 3:15).

The very opening words of the New Testament are of import to the matter in hand. Matthew begins, "The book of the *generation* of Jesus Christ, the *son* of David, the *son* of Abraham." Yes, He is a generation of the *genus homo*. He is a real man today, there upon the throne; able to understand, able to meditate to His redeemed ones all the benefits of the life He lived and the death He died upon earth. He is not a Saviour unrelated to us. He is not just a man. He is *the* Man, *the* Son of God, able to save to the uttermost all them that come unto God by Him.

Perhaps the strongest words to assure us of this are found in God's oath, "sworn in truth to David; he will not turn from it: *of the fruit of thy body* will I set upon thy throne" (Ps. 132:11). To strengthen

the thoughts of this oath, the Spirit of God placed emphasis upon it in Peter's sermon on Pentecost, reminding us of its faithful fulfillment, "that *of the fruit of his loins, according to the flesh*, he would raise up Christ" (Acts 2:30).

**B**EFORE CLOSING, IT MAY BE INJECTED that whereas it is clear, in the account of His generation, that Jesus was of no *male* parentage, nevertheless, from the standpoint of adoption God *does* allow of His being called the "son of Joseph." Philip thus referred to Him (John 1:45).

Perhaps this much may be said regarding the mystery of the purity of Christ's manhood, as derived from our ruined race. Though the incarnation essentially remains a mystery, it is said that sin does not necessarily pertain to *substance*; rather to *personality*. If the personality is pure, the substance of its embodiment partakes of that quality. In Jesus, the person was the holy Son of God. Hence His human nature was holy from the moment He became one with it, at the moment when the Virgin's seed was quickened.

In passing, we might observe an erroneous "solution" to this problem. It is the theory of the immaculate conception of Mary. By this doctrine she is herself, supposedly, born without sin, thus making it possible for her to give birth to an untainted humanity in Christ. Obviously, the only thing wrong with this idea is that it only sets back the problem one generation. The same difficulty would then need explanation in Mary's case. She would need to have been virgin-born also, by a mother of immaculate conception, and so *ad infinitum*. The entire genealogy of Christ, all the way to Adam, would come into the problem; and that is impossible, of course.

The absolute reality of Jesus' manhood is touchingly visible in the record of His life. It is seen early. After lingering in the temple, at the age of twelve, He is found by His parents, "and came to Nazareth, and was *subject* unto them." How amazing it is to read of Him, that He "increased in wisdom and stature, and in *favor* with God and man" (Luke 2:51, 52).

During those days among us He endured our very frailties in His flesh. Though there was no sin in Him, His body inherited the weaknesses that sin had wrought in human flesh. Only on the ground of vital relationship to us could this have been true. How amazing it is to see the Water of Life seated, weary, at the well in Samaria! How remarkable to see the Bread of Life hunger

in the wilderness! How strange to behold the One who neither slumbers nor sleeps, resting in the sleep of exhaustion amid a storm at sea! Thus He is our Drink, our Meat, and our Rest, from heaven—because He was so really a *man*—to die in our place!

**H**E IS THE GOD-MAN, THE ETERNAL SON, who deposited His uncreated life and holiness into our own created humanity. By way of the virgin birth a part of our humanity became a reservoir from which flows the life of God to men, because that reservoir was broken at Calvary. But it was raised again from death, is now enthroned, glorified, in heaven! There He dispenses, through it, all of its benefits. Into the reservoir of every heart that receives Him as Saviour comes the flood of His riches! It is because He is *man* as well as God. How wonderful!

Today, as *God-Man* He saves. *Tomorrow*, as *God-Man* He will judge! For we read, "Be it known unto you therefore, men and brethren, that through *this man* is preached unto you the forgiveness of sins: and by him all that believe are justified from all things" (Acts 13:38).

But to those who believe not, God "hath appointed a day, in which he will judge the world *by that man* whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

Truly, it is not only at Christmas that we may sing:

"O come, let us adore Him, Christ, the Lord!"

"O wonder of wonders, which none can unfold,  
The Ancient of Days was an hour or two old!

The Maker of all things is made of the earth!  
Man, worshiped of angels; and God, come to birth!"

—Author unknown

# The AGENCIES of



# NEW BIRTH

The Holy Spirit . . .  
makes a Bethlehem  
of the human heart

By  
**Gene Farrell**

**N**O man can understand the mystery of new birth, but all men may know the experience. No man can explain the entrance of a holy, omnipresent God into a sinful, restricted heart—a heart that is “deceitful above all things, and desperately wicked” (Jer. 17:9)—but all men may tell others that this seeming impossibility can become a reality in their lives.

The proof of the new birth is not in explanation but in operation. “You ask me how I know He lives? He lives within my heart.” “The Spirit himself beareth witness with our spirit, that we are the children of God” (Rom. 8:16). These workings cannot be defined, but they are

as real to the children of God as life itself.

Unsearchable as the mystery of new birth is, we *can* know and, as His ambassadors, we *should* know the agencies which He uses to bring to pass this greatest miracle of time, “which is Christ in you, the hope of glory” (Col. 1:27), for only as we recognize and rely upon these agencies can we be fruitful and multiply.

**T**HE CHARACTER OF THE WITNESS. The first concern of the unsaved is with the character of the witness; therefore God can use only those whose lives are above reproach. The soul-winner must know Him intimately and be sent forth of Him.

When God witnessed to Mary of the birth of His Son, He used a messenger whose character was inviolate, whose knowledge of Him was intimate, and whose call was definite: “I am Gabriel, that stand in the presence of God; and am sent to speak unto thee” (Luke 1:19). Heaven’s tidings were so weighty that only such an ambassador would do; and the glad tidings of Christ’s death, burial, and resurrection are so tremendous in their meaning and consequences that God must have vessels that are “sanctified [set apart from the world], and meet for the master’s use, and prepared unto every good work” (II Tim. 2:21), “giving no offense in *anything*, that the ministry be not blamed” (II Cor. 6:3).

**T**HE VERACITY OF THE PROMISE. This is the second concern of the unsaved; therefore God can use only those who use His Word.

Gabriel’s words were the words of God. He spoke with authority. God had given him his message. Every word was backbone and undergirded and collateraled by the holiness and omnipotence of the living God. And the Lord’s witness to a world of sinners is no different today. He has admonished us to “preach the word”; not our opinions, or a portion of the Word. In a world of uncertainty, He has given us “the word of reconciliation.” It is the man whose lips are filled with the Word of God who can convince men that rebirth is not alone a necessity, but very much

a possibility, if they will only comply with the terms.

**T**HE POWER OF THE SPIRIT. Having looked well to his character and message, the soul-winner must then recognize and rely upon the power of the Spirit.

After Mary accepted the character of the witness and the veracity of the promise, she tried to rationalize the birth of the Son of God within her. “How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:34, 35). As God’s mouthpiece, Gabriel recognized and relied upon the power of the Holy Spirit. He knew that the child could not be called the Son of God unless its conception would come through the supernatural. Being born of the Spirit of God, it could truly be called the Son of God.

God’s ambassador is no exception.  
(Continued on page 262)

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## Cynosure

By Rev. H. Daniel Friberg

The astral light that Syrian night  
On soft Judaeian hills,  
The Magi’s tread, divinely led,  
O’er wastes no Bedouin tills;  
The angel throng in heraldic song  
And herdsman, after waiting long,  
Converged devoutly then on thee,  
Place of Christ’s nativity.

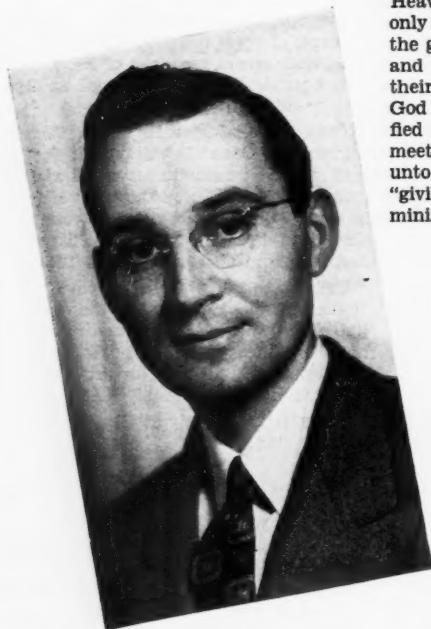
Infant on the Virgin’s knee,  
In that year could there but be  
Ample room, sweet Child, for Thee?

The planes that soar with thunderous  
roar

O’er fair Levantine hills,  
The tanks that grind in sandstorms blind  
On wastes no Bedouin tills;  
Caucasian drives, the ships that ply,  
The Libyan thrust, the Orient’s eye  
Converge prophetically on thee,  
Land of His blessed ministry.

Infant of the Virgin’s knee,  
In this year, pray, will there be  
Any room at all for Thee?

Moody Monthly



Mr. Farrell is a writer, Bible teacher, and personal worker. He has been engaged in Young Men’s Bible Club and Child Evangelism work, and is the author of *As Seeing Him*.



# A Hymn That Lives

By Jean Hyslop

ONE hundred years old and more alive than ever! The most popular of all prayer meeting hymns, "Sweet Hour of Prayer," this year has attained its one hundredth birthday.

Familiar to churchgoers everywhere, this hymn has come to us from a period rich in gospel and prayer meeting hymnody. Such well known songs as "Just As I Am," "Nearer My God to Thee," and "He Leadeth Me," have also just neared or passed the century mark.

Mrs. Merriam Grant, a survivor of a terrible railroad accident at Chatsworth, Ill., in 1887, told how "Sweet Hour of Prayer" was used in the disaster. Mr. and Mrs. Grant were seated in the rear car. In the coach was a company of six young people, and in order that they might sit together, Mr. and Mrs. Grant changed places with a young man and his bride. This courtesy saved their lives, for the young couple were killed. Mrs. Grant thought the group must be theatrical people or concert singers, they were so gay and sang so much. When nearly everyone in the car had quieted down and prepared for sleep, the young bride was asked to sing. Something in the desire for sleep and rest recalled the sweet old song, "Sweet Hour of Prayer." All in the car listened as the young woman sang:

"Sweet hour of prayer, sweet hour of prayer,  
That calls me from a world of care  
And bids me at my Father's throne  
Make all my wants and wishes known."

There was a pause and the clear voice went on again:

"And since He bids me seek His face,  
Believe His Word, and trust His grace,  
I'll cast on Him my every care,  
And wait for thee, sweet hour of prayer."

As she finished, the group began quietly to sing that prayer, "Nearer My God to Thee." With this prayer on their lips, they went to their death.

THE WRITING OF THIS HYMN is erroneously ascribed to Fanny Crosby, a hymn writer of this period. Its true composer was William Walford, a humble minister, in the remote little village of Coleshill, England. Blind from birth, his keen mind and active memory gave him an unusual power of insight and understanding. An acquaintance once wrote of him, "William Walford longed to have the reputation of knowing the whole Bible by heart. He memorized and repeated the entire Book of Psalms, the New Testament, the prophecies, and some of the histories, with unerring precision."

Walford was a man of obscure birth and no education. His country parish did not provide him money enough to live on, but in his spare moments he employed his rare mechanical skill in making and selling small, useful articles of bone and ivory.

HE LITTLE REALIZED AS HE SANG of the vision of his heavenly home that this message would some day become one of the best loved hymns of the world. So impressed and touched was Walford's secretary as he hastily wrote down the words of the hymn the blind pastor sang, he brought it to New York and submitted it for publication to the *New York Observer*. Within a few days this poem appeared with its entire four verses in the poetry corner.

"Sweet hour of prayer, sweet hour of prayer,  
That calls me from a world of care  
And bids me at my Father's throne  
Make all my wants and wishes known.  
In seasons of distress and grief  
My soul has often found relief,  
And oft escaped the tempter's snare  
By thy return, sweet hour of prayer."

"Sweet hour of prayer, sweet hour of prayer,  
The joys I feel, the bliss I share  
Of those whose anxious spirits burn  
With strong desires for thy return!  
With such I hasten to the place  
Where God, my Saviour, shows His face,  
And gladly take my station there,  
And wait for thee, sweet hour of prayer."

"Sweet hour of prayer, sweet hour of prayer,  
Thy wings shall my petition bear  
To Him, whose truth and faithfulness  
Engage the waiting soul to bless;  
And since He bids me seek His face,  
Believe His word, and trust His grace,  
I'll cast on Him my every care,  
And wait for thee, sweet hour of prayer."

"Sweet hour of prayer, sweet hour of prayer,  
May I thy consolation share,  
Till from Mount Pisgah's lofty height  
I view my home and take my flight;  
This robe of flesh I'll drop, and rise  
To seize the everlasting prize;  
And shout, while passing through the air,  
Farewell, farewell, sweet hour of prayer."

Touched by the simple words and sweet message, William B. Bradbury, the popular hymn-tune writer, composed the melody which perfectly suited the words. From the first singing, people felt the power of it in their own lives.



## Cisterns or Fountain, Which?

(Continued from page 201)

hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Ps. 42:1, 2). There is life in a look at the Crucified One. There is also life in a drink at the life-giving fountain. As the priests at the head of the early morning procession brought a drink offering to the temple, Jesus cried, "If any man thirst, let him come unto me, and drink" (John 7:37).

Life at the fountain! But the Scripture speaks of an abundant life. A life that is described not only as a well springing up from within and overflowing, but also as flowing "rivers of living water." That is anything but a dried-up Christian experience. God's provision speaks of peace and joy and fullness.

Peace in war time. The world offers much false peace. "My peace I give unto you: not as the world giveth." While the world dreams of a Utopian peace and lays plans to win the peace after the war, the Christian already experiences the "peace of God, which passeth all understanding." This peace is the gift of God, made possible by the Christ of the cross. He made peace, I cannot make it. I receive it by trusting Him. It is the fruit of the Spirit in my life.

Joy that is deeper than happiness; a joy that is not dependent on happenings; a joy in the Lord that is my strength in everyday living, this is the portion of the yielded Christian—a joy in serving God that is deep and lasting. When a blind Chinese was given sight by a simple cataract operation at the mission station, he greeted with shouts of joy everyone he met on his long trek home. A few days passed. Then he appeared at the compound leading fourteen other blind folks! His joy was in serving. "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3).

"Filled with all the fullness of God." Paul's prayer for the Ephesian believers is the norm for all Christians—full, overflowing, victorious lives. A life "above the circumstances"; a life with a bright uplook even when the outlook is dark; a life that gives stability and strength in the face of difficult temptations—all this is provided in Christ. To drink long and deep at the fountain is to be filled.

Standing upon a porch a hundred feet away from the Alameda tide flats of San Francisco Bay, I noticed the debris in the mud as the tide was out a half mile or so. There was part of an old stove, a bedspring, boxes, and other unsightly objects. What a place to have to live, I thought. Upon mentioning this to the woman at the door, it was suggested that I return late that afternoon. I promised, and when I came again it was a changed landscape. I apologized! The tide was in. Waves lapped at the

strong bulkhead. No rubbish now. It was a place of beauty. The sun sinking over the western hills reflected its indescribable color on the water. The tide of the bay had covered the refuse.

WHEN THE INCOMING TIDE OF THE FULLNESS of the Holy Spirit has come into my life, there will be beauty. The unsightly things will be gone. God's sun of love will reflect its image in my life. There will be radiance. With singing heart and deep abounding joy my highest purpose will be to serve God. How may this experience be mine, I hear someone ask? "If any man thirst, let him come unto me, and drink. He that believeth on me [i.e., he has come, he has drunk], as the scripture hath said, out [from within him] shall flow rivers of living water" (John 7:37, 38). Blessed, abundant life!

God remembers. How He delights to recall the first love of His people Israel as they sang the songs of praises to Him after they had crossed the Red Sea. Those were bright and happy days of bridal love. It was a song of the redeemed that resounded over the parched sands of the desert that day. God had come with deliverance. But where was that song now? "They have forsaken me." Perhaps this is the experience of someone who reads these lines.

Sometimes, like Abraham's wells of old, the fountains become choked in the Christian life. Disobedience, worldliness, pride, prayerlessness, backsliding, lethargy and self-will are like great stones stopping up the channel. Confession of sin is the cleansing medium. For the confessor there is plenteous mercy and abundant pardon.

God's invitation to man is to come. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money" (Isa. 55:1). The only condition is that you thirst. Every thirsting soul has a gold-embossed invitation from God Almighty. And there are no price tags! It is the Father's gift. There is fullness of supply, free for the asking. No one ever need turn away.

It was a hot July afternoon. Our family was driving to Lake Tahoe for a summer siesta. The hills were brown and the motor was laboring as we climbed the western slope of the Sierras. A familiar and welcome sign, "Fountain 500 Yards," brought a shout of joy from the children. We pulled off the road right in front of the nicely appointed stone fountain. There were several faucets. But everything looked dry. And true enough, there was not a drop of water. Not even a sputter! What a disappointment! Something had happened to the intake pipe. But upon investigation we found, less than fifty feet away, an ice-cold mountain stream hurtling over the rocks. Like Gideon's three hundred, we knelt and were refreshed.

Suppose the stream of salvation would run dry. Suppose the wells of salvation would no longer give relief to a thirsting

sinner's tongue. But no, this is God's day of grace. The world's cisterns will run dry, and do. Fed from the eternal presence of God, the river of salvation flows freely today for every man. Servicemen, civil construction men with the armed forces, young men in camps and at sea, laborers and tradesmen in defense work, all are included.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). "I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21:6).

*Come to the Saviour, make no delay,  
Here is His Word He's shown us the way;  
Here in our midst He's standing today  
Tenderly saying, "Come!"*



## Christian Fellowship with Our Boys in the Armed Forces?

Letters and conversations assure us of the gladness of our boys in the armed forces that MOODY MONTHLY is being placed in nearly every camp. Large numbers of magazines are going overseas.

Here are excerpts from some of the letters:

"While in the states we were favored by receiving MOODY MONTHLY each month. We have not received it since embarkation and feel the loss keenly. Please send ten copies for our men in the regiment. We appreciate them more than we can say."—Chaplain N.B., now in England.

"We surely welcome the prospect of seeing that such literature is placed where the earnest and hungry hearted men of our units may have access to it."—R.A.B., camp in Alabama.

"You will be gratified to know that MOODY MONTHLY is very popular here at the hospital. I find it difficult to keep myself supplied."—C.M.M., an overseas Chaplain.

"We truly thank you for your kindness and know the magazine will be a source of strengthening to our faith and will help to win souls for Christ."—M.I., Arizona.

It is a fine ministry, but it costs money. You have generously helped to send MOODY MONTHLY to our boys in the armed forces. The fund is now depleted. In fact it is short several hundred dollars. Will you help in this important ministry? Address MOODY MONTHLY, 153 Institute Place, Chicago, Illinois.



Moody Monthly



BUY WAR  
SAVINGS  
BONDS



By Rev. Charles T. Cook

Editor of *The Christian*, London, England

★  
THIRD CALL  
★

UP to the time of going to press, Mr. Cook's third article had not arrived. One of the exigencies of war, no doubt. In its place, we would recount this story, for which we are indebted to the *Alliance Weekly*. The man whose story is here told is a famous British military leader, Major General Sir Arthur Smith, K.B.E., D.S.O., M.C.

#### THE GENERAL'S STORY

On the outbreak of the Great War [World War I] my father gave me a small Bible. On the flyleaf he wrote my name, and underneath the following text: "Because thou hast made the Lord . . . thy refuge . . . there shall no evil befall thee . . . for he shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91:9-11).

As he was writing the above, he told me that during the South African War he had always carried his Bible in a hip pocket, and recommended me to do the same. I took his advice, and had the necessary accommodation inserted in my breeches. Thus in August, 1914, I set off to France with my Bible in its place.

After fighting on the Aisne, my battalion moved to the Ypres front, and there for some three weeks we remained in the trenches until the night of November 16, 17, when a French battalion arrived to take over our sector, in order that we might move to the village of Zillibeke for—as we thought—a rest.

#### Adjutant Coldstream Guards

The relief was completed at 7:36 P.M. on November 16, when the battalion began to march off. Rain was pouring, and for the first mile we were half up to our knees in mud. In places there were large shell holes full of water, with the result that the men constantly stumbled into them in the dark. In fact, the conditions were so bad that it was exceedingly difficult to find the way. Consequently my commanding officer sent me—I was adjutant at the time—on ahead to find the road.

Thus it came about that in the middle of the night I found myself at the cross-roads to Westhoek. I dismounted and holding my horse, examined a very dirty map. Suddenly a German shell burst

close by, then another. The first did no damage, the second hit me on the hip. . . . What exactly happened I cannot say. I know that my horse galloped off, and I found myself lying in liquid and very cold mud on the other side of the road. There I lay. In due course the battalion arrived, and I was conveyed by stretcher-bearers into a cottage nearby, which was occupied by some artillery officers, who attended me.

It was now approaching daylight, and the problem of my evacuation was of supreme interest to me. However, I was told that the last ambulance from the front had already passed, and that as no ambulances were allowed to move in that particular neighborhood by day, I should have to wait until darkness fell again. Imagine my delight when an hour or two later a horse ambulance—which, I afterward learned, had been delayed—passed by. One of the artillery officers ran out and found that there was room for one lying down case. And so I was placed on board.

#### Bible in My Hip Pocket

After passing through Ypres, we reached the dressing station at the Goldfish Chateau. While lying there, I began to wonder why it was that a shell, which could hurl me across a road, had not done more damage to my person. While turning this over in my mind, I got hold of my Bible, to find that it had caught the main force of the shell, and had obviously diverted it from its course, so that instead of very severe injuries—the doctor said they might well have proved fatal—the damage was confined to a flesh wound.

It was not, however, till I reached No. 2 Red Cross Hospital at Rouen that I discovered that the piece of shell had cut through my Bible as far as Psalm 91—the psalm of my father's choice—but no farther. Here the piece of shell had quite clearly turned, and in some extraordinary way had forced itself out sideways between the pages of this psalm. How this happened I cannot say, but that it did occur is quite patent on examination of the Bible. Apart from the cut from the cover to Psalm 91, the Bible is practically undamaged, and all the pages are quite clean except those on which are printed the psalm in question; on these pages the print is blurred, and the paper is smudged and scratched, indicating the passage of the shell fragment.



Joy, referring to our relationship to God, is threefold. There is the joy of retrospect, as we look back at the past; there is the joy of aspect, as we look on the present; there is the joy of prospect, as we look forward to the future. There is the joy of memory, the joy of love, and the joy of hope. There is the joy of the peaceful conscience, the joy of the grateful heart, the joy of the teachable mind, the joy of the trustful soul, the joy of the adoring spirit, the joy of the obedient life, and the joy of the glowing hope. "In thy name do they rejoice." That is where we get our joy, "in thy name," in the revelation of God.—W. H. Griffith-Thomas.

## Golden Nuggets for Bible Students

By KENNETH S. WUEST

### THE FELLOWSHIP OF THE SPIRIT

Just what do the words "fellowship of the Spirit" (Phil. 2:2) and "communion of the Holy Ghost" (II Cor. 13:14) mean?

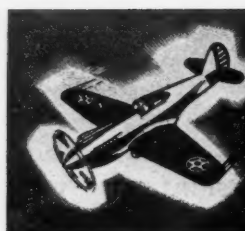
Both words are the translation of *koinwvia* (*koinōnia*). Moulton and Milligan in their *Vocabulary of the Greek Testament* cite the following examples of its use in secular documents: It is used in a marriage contract in the phrase, "to a joint-participation in the necessities of life." "Belonging in common to"; "My brother on my father's side with whom I have no partnership." Thayer in his *Greek-English Lexicon of the New Testament* gives the following on the word: "association, community, joint-participation, intercourse, the share which one has in anything, participation." Commenting on I John 1:3, 6, he says, "which fellowship consists in the fact that Christians are partakers in common of the same mind as God and Christ, and of the blessings arising therefrom."

The word "fellowship" today is used when one refers to the companionship, sociability, and friendliness which the saints enjoy when in one another's company. But the words "fellowship" and "communion" do not refer to any such association with the Holy Spirit, but rather to a relationship between the Spirit and the saints which involves a common interest, namely, a mutual and active participation in the things of God. As a result of the Spirit's control over the saint, there results a mutual interest and active co-operation in the study of the Word, growth in the Christian life, the ministry of winning souls and teaching saints, the ministry of prayer. This association which the correctly instructed saint has with the Spirit is in the form of a willing co-operation with Him by a moment-by-moment dependence upon Him, and a yielding to Him for victory over sin and the production of the Christian graces, plus the saint's active co-operation with Him in saying an emphatic *no* to sin and an habitual *yes* to the Lord Jesus. Here we have that mysterious interaction between the sovereign grace of God and man's free will.

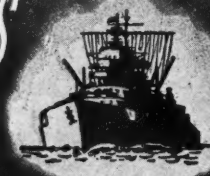
The Spirit-filled life is not a matter merely of resting in the Spirit for victory over sin and the production of a Christian life. It is not a "let go and let God" affair. It is a "take hold with God" business. The saint must co-operate with the Holy Spirit in His desire to cause him to grow in the Christian life, by himself stepping out in faith and in dependence upon the Spirit, attempting to live that life which God expects.

In the following Scriptures, this Greek word is translated "fellowship," "communion," "communication": Acts 2:42; I Cor. 1:9; 10:16; II Cor. 6:14; 8:4; Gal. 2:9; Eph. 3:9; Phil. 1:5; 3:10; Phil. 6; Heb. 13:16; I John 1:3, 6, 7. Study these in the light of their usage.





# SOLDIERS ★ SAILORS ★ MARINES ★ COAST GUARDS ★



MOODY MONTHLY IS NOW BEING PLACED IN 6,281 SERVICE READING ROOMS



Chaplain U. V. White

## THE LITTLE WHITE CHAPEL IN THE ARMY CAMP

By Mrs. Urven V. White,  
a Chaplain's Wife

**T**HE little white chapels that dot our army camps, with their stately steeples pointing skyward, stand as silent witnesses to God. We have many things to arouse patriotism that defends the soil of America, but so few things to arouse spirituality which defends the soul of America.

Here is a soldier fresh from civilian life. He has left home, mother, loved ones, and all the familiar things of life. He is feeling lonely and strange; dressed in a uniform that makes him feel he has lost his personality. The one great danger in that young life is to feel his identity is lost to any observer and nobody will know where he goes or what he does. The chapel door invites him as it stands open. The chaplain has urged him to attend Sunday services. They are held as early as eight o'clock in the morning, right after mess, so that the soldier will not have time to feel lonesome or blue, or to go off to town to wander around with nothing in mind.

As the soldier enters the chapel the organ is playing a familiar tune that reminds him of "back home." The sanctuary is not large, but seats about four hundred men. The pews are plain but impressive with their kneeling rails. Sunlight streams in through frosted glass windows. The chancel is constructed and furnished so it can be used interchangeably by Protestant ministers, Catholic priests, and Jewish rabbis. During Catho-

lic mass the altar with the crucifix and candelabras is pulled out from the wall and after mass it is put back again. For the Jewish service the cabinet for the Torah is opened. A movable pulpit and a reading stand are used as desired in the Protestant services. Thus each group realizes that they come to worship the same God. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

When I attend a service with those soldiers I invariably feel the presence of God and am impressed by their reverence. I am lifted above the hatred of war when I hear them sing. If the chaplain is tactful he uses the theme of loyalty to the flag as the symbol of an ideal, to instill in these men loyalty to Christ as the manifestation of an ideal. And in the quietness of that hour, the soldier emerges again as an individual from the featureless masses and feels a personal responsibility. Contact with God is made; fortitude is built up; forgiveness of sin makes him a new creature. The soldier has the whole day before him, but can he ever entirely forget the music, the thought of the message, and the total impact of the chapel service?

So I thank God that our government has seen fit to make such chapels available for our soldiers. May God bless the chaplains and the hours spent in these chapels.



## "SERVE IN SILENCE"

Those who are or have been in defense areas recognize this slogan. Particularly in coastal regions with the probable proximity of embarkation points and plans, this warning is needed. Soldiers, sailors, and every one else who has anything to do with the war or with munitions should carefully obey this injunction. The life of your own son or brother may be at stake, so "Serve in Silence."

Taking this over into another realm we would remind you there are too many who serve Christ in silence. In the knowledge that men without Christ are lost and that He is ready, yes, anxious to save them, silence is not golden but criminal.

"Ye shall be witnesses unto me," was one of the intimations of forthcoming duty which Christ gave His own before leaving them. Undoubtedly there is the witness of character, but there should also be the witness of words.

Many Christian servicemen will read this. Why not at once look for a man to whom you can say just a word—a quiet word—an earnest word—about Christ.

A display card in certain street cars placed there by the advertising company says, "If you tell 'em you'll sell 'em." Much truth in this slogan. Try it and see.



## A DRAMATIC STORY

Out of the tragedy of war, stories come of men during danger turning to prayer who never thought of it before. One of the most recent of these was the awful experience of a war correspondent who bailed out of a plane over wild country in the South Pacific and who staggered and crept for days without food or water over mountains of great height. Six weeks of agony, but he is now convalescing in an army hospital.

We know nothing about this man's religious interest except that a newspaper in the city of his former residence said editorially: "He is remembered by his friends here as a good man and a good news man, but not highly religious."

This poor man kept a diary during his weeks of frightful suffering, and in it he continually refers to God and prayer. "Dear God, help me make it," he prayed and wrote on one desperate day. "Dear God, help me to keep my strength." "View on top convinced me only a miracle of God can help now."

We are glad to say there were expressions of gratitude also. "Whatever happens God has been good to me." "Answer to prayer. Found dozens and dozens of bramble berries" (for food). "Example of how the Lord shepherd me."

We rejoice with this man and with his loved ones that he has been saved out of this terrible experience. May his diary encourage other men to pray—in danger and before they get into danger.

God wants us to pray. Jesus said, "Men ought always to pray." Prayer is a blessed reality for those who are willing to place their trust in Christ.

What wonderful assurance our Lord has given us in saying, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John 14:13, 14). "Verily, verily, I say unto you, Whosoever ye shall ask the Father in my name, he will give it you" (John 16:23).

But the first prayer—the prayer that rejoices the heart of God—is the prayer of penitence, the prayer of acknowledgment and faith. "O God, I now accept Christ as my Saviour!" What a wonderful prayer, simple though it be, and what wonderful results!

You men in uniform are being prepared for the tremendous task which is

yours. The government is doing its best to prepare you in body, in experience, in equipment. But there is an additional preparation—the preparation of heart. This comes through acknowledging you are a sinner and you need a Saviour, and through receiving Jesus Christ as that Saviour.

Then in quiet confidence, whatever the danger, you can commit your life to Him for today and for eternity.

#### NEWS NOTES

Servicemen heading for Great Britain should make note of a place of welcome in Glasgow, Scotland. Tent Hall is the name of the center and it is presided over by Jock Troup.

Tent Hall is a great evangelistic center, and came into existence as part of the fruit of D. L. Moody's work in that country. Its present superintendent, Mr. Troup, has preached in Canada and the United States under invitation and direction of the Moody Bible Institute.

From the opposite side of the globe comes an announcement for servicemen. If Melbourne, Australia, is on your itinerary you will find Christian fellowship if you look up Campaigners for Christ, with headquarters at 258 Flinders Lane, Melbourne.

Chicago has a Christian Service Men's Center at 646 South State Street. It is operated by the good old Pacific Garden Mission, and Arthur Saul is its director.

#### TWO CHAPLAINS WRITE

From the far Pacific comes this word from a chaplain:

"I am in receipt of your letter of July 16, and appreciate your courtesy and interest in writing. Your magazine has ever been well received and read.

"The new department looks especially good, and I like the item which tells the folks at home in the churches some things which they may do to help men who are in the service. The continued interest of folks at home, exemplified by letters of cheer and encouragement, and an occasional package, mean a lot to men on the far outposts.

"We look forward to receiving your magazine."

And this word from another chaplain:

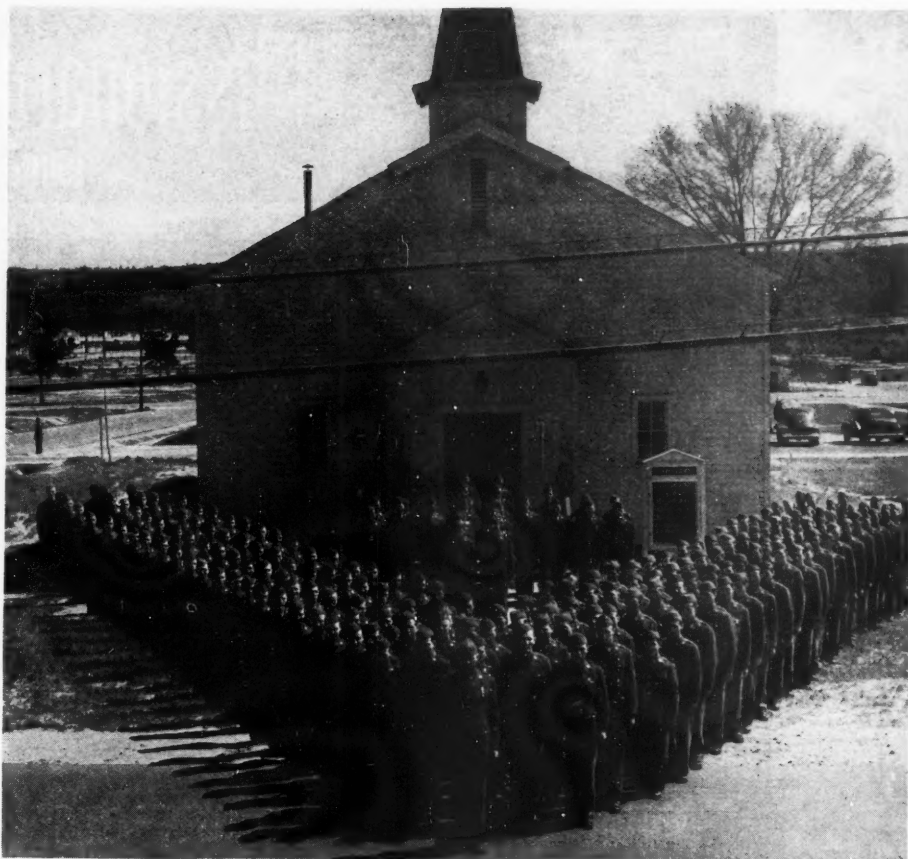
"One Moody graduate, ———, has been a real inspiration to me. He is also an example to prove that not only can a man live a Christian life in the army, but that he is better liked than the average. Although ——— does not smoke, cuss, drink, go to the movies, etc., he was second in a contest for the most popular man."

#### THE TIME TO PUT ON ARMOR IS BEFORE THE BULLETS FLY

By Robert Quillen

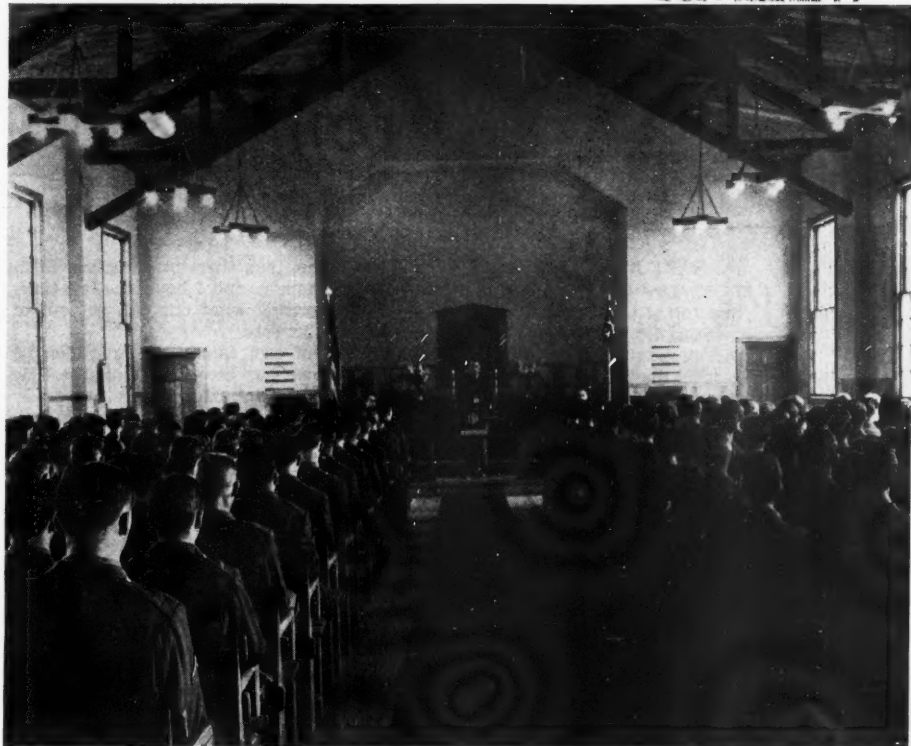
The sergeant and the private, afield on practice maneuvers, were resting under a roadside tree. The sergeant took from

(Please turn to page 261)



An Army chapel and one of its congregations

Chaplain White conducts a Sunday morning service





# Missionary Department

★ William H. Hockman



**A STREET SCENE IN BUENOS AIRES**

With a population of more than 3,000,000, the capital of the Argentine is easily the commercial metropolis of Latin America. Though Roman Catholicism is the state religion, the constitution guarantees freedom of faith.



Part of the Hebrew Christian Alliance missionary staff reaching the Jews in the vicinity of Buenos Aires. From the left: Mr. and Mrs. Roy Tillotson, Mr. and Mrs. Arthur Glass, Mr. and Mrs. Joseph McDonald.



## IN NAZI RIDDEN BELGIUM

**F**ROM Dr. O. Vansteenbergh, co-director of the Belgium Gospel Mission, writing from Brussels:

"The circumstances in which we live are getting the better of the physical resistance of several among us, and our only recourse is to the Lord.

"I do not like to think about the situation for the winter, because that would be unbelief. God can deliver us from all our difficulties, and He will do it in His way. It is marvelous how God grants His help. Thus, for ourselves, the other day my wife hadn't succeeded in finding the bones for her soup, when the butcher's wife sent word to her that she could go there in the afternoon. Accepting this invitation, my wife received from the butcher bones that he had already used once for his soup. Since then, my wife has used them twice to make soup, and a sister, who came to work in

the home, took them away to use them for the fourth, and I hope, the last time. It's surprising what one can get out of certain bones!

"In my own family we are rejoicing that Peter has escaped meningitis. He has lost a year in his studies, but really he has been spared a much more terrible trial. He is now at the camp, where he is doing manual work. He cannot study for a period of two months. My wife is in relatively good health. As she has a medical certificate, she does not have to stand in line. She can go immediately to the counter to be served. That is a great advantage, too, for which we are very grateful. In the evening she is very tired. As for me, God renews my strength each day. I am making an effort to take one day of rest in the week. I hope that that will allow me not to take any vacation.

"I keep you informed of the state of

health of our mission brethren in order that you may pray and ask for the prayers of God's children. With all the restrictions on food, the situation is very hard. God alone can give deliverance.

"The first young people's camp began last Monday. It is for French-speaking girls. More than eighty are there, which means that all available room is occupied. As we are licensed as a vacation camp, we have been able to obtain potatoes, flour, sugar, and other food in sufficient quantities, so we will not have too great difficulties to supply the camp with food, and our young people can satisfy their appetites. We have bought an oven and we shall make our bread ourselves in the camp. This will mean quite a considerable economy in bread. There are no vacancies for the boys' camp. It will begin a week hence. The season is rather rainy; happily since last Monday it has been dry at least during the day, and we need to pray and believe that God will give us sufficiently favorable weather for our young people to be out in the air."

## God Is Not Hindered!

From E. Barbezat, Charleroi:

"God's work continues to be encouraging here. We have never sold so many Bibles and New Testaments as during the past month. What power there is in the Cross! We are very grateful for still being able freely to proclaim its great message. Up to now we have not been hindered in any way.

"This second winter of war is very hard on many. To be without potatoes and almost without coal in Belgium is something terrible in this particularly severe season, and that is the lot of many homes. The old ones are truly to be pitied. One would like to be able to help them more, but we are ourselves strictly limited. This poor country is suffering more than in 1914-1918.

"Mr. Vansteenbergh has just written to each member of our churches to lay before them the material situation, and asked each one to examine what he should do. From a spiritual standpoint we enjoy great favor from God, who gives us proof that the work must continue! We have spent a very blessed time at Whitsun. In a gathering at La Louviere, among the churches of this region, we felt a breath of revival which shook several hearts. Here at Charleroi we have seen several families who have put regrettable situations in order, old disagreements, animosities between Christian married people. These victories have dissipated a cloud that hung over the whole church. We have had the joy of seeing several people join the church afterward. Last Sunday we re-



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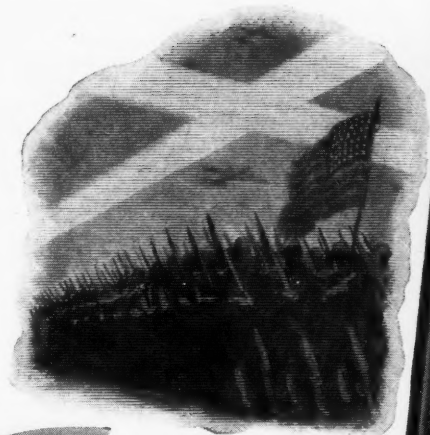
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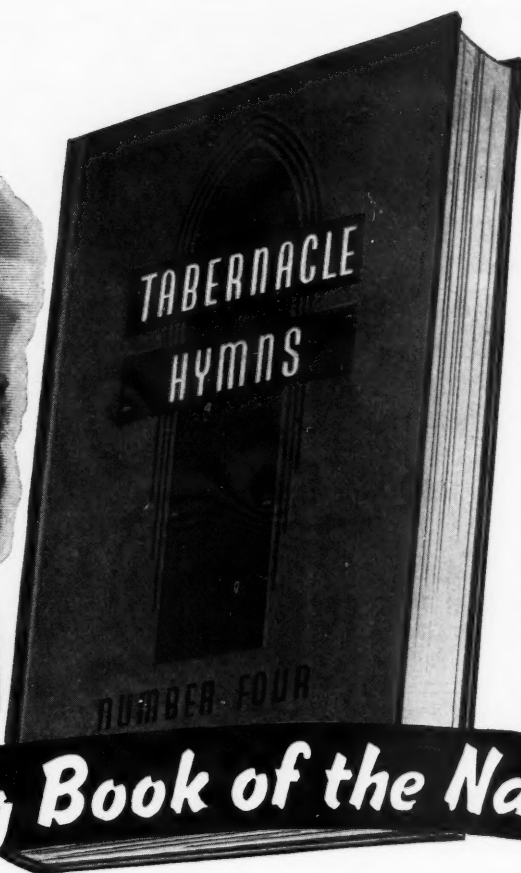
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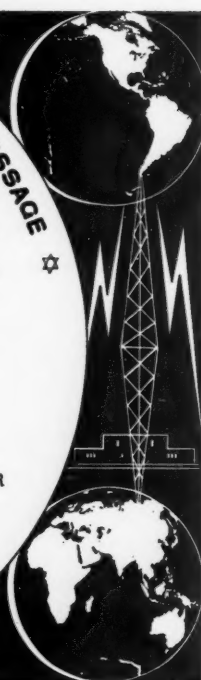
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☆ **WIBC Indianapolis SUNDAY, 8:00 A.M.** ☆

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**SUNDAY, 4:30 P.M. Eastern War Time**  
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Read how you may be a channel of blessing to your friends at Christmas time.  
**See the display on page 244.**

### THE BETHEL MISSION OF EASTERN EUROPE, INC.

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Mrs. Rosenberg with a group of orphans

## Tragic Silence . . .

The predicament of millions of Jews in war-torn Europe, chiefly in Poland under the whip of the cruel, Nazi invader is agonizing.

**STARVATION AND PERSECUTION**  
is their portion. They are not allowed to voice their sorrow, not permitted to cry nor plead their cause. In their plight, they are doomed to strangling silence. The plight of the Jewish people touches compassionate hearts and is a challenge to us.

**STARVATION**  
is gripping the afflicted Jewry of Europe. Without the Bread of Life—the Gospel—souls are perishing.

**CHILDREN IN JEOPARDY**  
The agony of little children suffering truly tries to Heaven. The Bethel Mission of Eastern Europe is at present the only one left in Poland to carry on Gospel activities among the afflicted ones.

**MISSIONARIES OF THE BETHEL MISSION** are sharing fully with their kin and doing their uttermost among those segregated in the Nazi ghettos preaching Christ.

**THE BETHEL MISSION MAINTAINS AN ORPHANAGE** as well as a Home for other destitute boys and girls for whose welfare a staff of devoted Christian workers are caring spiritually and physically.

The mission has representatives in Switzerland and Sweden.

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ceived one brother who was delivered from drink two years ago. He had been a terrible slave to it. A glass worker by profession, he drank up almost the whole of his wages every fortnight, to which he added what he earned during the rest period at noon, when he fabricated small glass objects in order to get something more to drink! He had a violent temper, but his wife, who was converted some months before him, was able to tell us on Sunday, "The lion has become a lamb. Glory to God!" Such victories over the enemy encourage us. Perhaps you know to what extremity we were reduced from the standpoint of coal. It is not without anxiety that we look forward to the possibility of another winter of war from that same standpoint. Many hope that we will be spared at whatever price. The health of all of us is good."

### THE JEWS IN SOUTH AMERICA

The Hebrew Christian Alliance, 520 West Melrose Avenue, Chicago, is a unique organization, with a far-reaching missionary vision. The following article comes from the field secretary, Rev. Jacob Bernheim:

"For more than four hundred years Jews have been prominent in the affairs of South America. It is an accepted historical fact that three wealthy Spanish Jews sailed with Christopher Columbus in his search for a new world. It was not the jewels of Queen Isabella that provided funds for the intrepid explorer, but rather the Jews of the Spanish court.

"Today there are almost one million Jews in South America. The Hebrew Christian Alliance feels peculiarly called of God to minister in the name of Jesus Christ to this vast multitude of lost sheep. In November, 1934, Rev. and Mrs. Arthur E. Glass, graduates of Moody Bible Institute, were called by the Alliance as the first Hebrew missionaries to that great continent. They began, in a pioneering way, in the city of Buenos Aires in the Argentine. Buenos Aires is a great metropolis of three million population, actually the largest Spanish-speaking city in the world. Three hundred thousand Jews in that city offer a great field for Jewish evangelization!

"God has called additional helpers, and now there are twelve full-time workers in the field, among them being Mr. and Mrs. Joseph McDonald and Mr. and Mrs. Roy Tillotson, also from Moody Bible Institute. They now have two mission halls in Buenos Aires, two halls in Montevideo (with a Jewish population of 60,000), and one worker in the city of Mendoza. Three years ago Mr. Glass organized from among the converts the First Hebrew Church of South America, with thirty charter members. It is an indigenous group, who with great sacrifice have given of their means toward the rent of one of the mission halls, and also support the missionary in Mendoza, who himself is a member of the Hebrew Christian Church.

"The response of the Jewish people in South America to the Christian message is astonishing and challenging. Thousands of tracts, Gospels and New Testaments have been given out in the open-air meetings and house-to-house

Moody Monthly

visitation. The interest is earnest and appealing; their inquiries sincere and sympathetic. Indeed, the story of the gospel message among the Jews in South America is almost a repetition of the primitive Jewish Christian movement during the first century!"

#### "LITTLE IS MUCH WHEN GOD IS IN IT"

Had you visited us at Camp Evangel in "old Kentucky" the past summer, the above motto would have greeted you at the point of entrance. It has been a satisfaction, indeed, to know that "God is in it."

Our first camp on the newly acquired beautiful site began Friday, July 3, with 13 boys and 36 girls, of whom about half were unsaved. Without pressure or urging, all but two accepted Christ during the week, bringing rejoicing to our hearts. The children ranged from about 9 to 16 years, were mostly from the Kentucky rural communities, and generally very well behaved. Homesickness was not a serious problem. In our summer camps girls are always in the majority, since not so many boys seem to memorize the Scripture, and moreover must assist at home in gathering the crops and are thus prevented from coming to camp even for one week.

An interval of one week gave us a little rest at home, though canning and fighting garden weeds kept us occupied. We were uncertain how many would attend the next camp, since some planning to go the first week had been hindered. Our capacity would be about 50 children in addition to our staff of 20. Imagine our problem when 73 appeared on Friday, July 17, mainly from West Virginia, several of the cars having come from places 100 miles away. We did a hurry-up job of building double-deck bunk beds in two of the larger cabins that took care of eight children each. Some tarpaulin canvas we had on hand proved to be just the right thing for the purpose. One cabin full of boys had to sleep on the floor, but the next night they too were on bunk beds.

Most of the 73 who came for this session were from coal mining camps, and were of a different type from the Kentucky rural children who attended our first camp. All but nine were professing Christians, and of these, five accepted the Lord during the week. The weather was ideal; the river which flows in front of our premises was just right for swimming. The boys set a trout line and had the thrill of catching a few fish. Every afternoon for several hours, at manual arts time, everyone made interesting and useful things to be taken home. At the evening services in the chapel there were messages from God's Word, sometimes followed by campfire devotionals before retiring. On the last evening we had a missionary from Cuba as a guest. He brought a very thrilling message, and about 40 boys and girls stood without urging, offering their lives for Christian service if the Lord should so lead in future years. How our hearts were thrilled!

We realize there was a lack of real

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"Come, eat the dainty pieces . . . and send portions to him who has nothing ready, for this day is sacred to the Lord: do not be downcast, for to rejoice in the Lord is your strength.

So all people went away to eat and drink and send portions and make merry, because they understood the meaning of what they heard (Neh. 8:10, 12)."

A very joyous Christmas to you as you pray for God's blessing on our sending portions to our starving brethren in Europe and the Russian refugee orphans in Poland. We can also send Christmas cheer to Gospel workers in desperate need in Bulgaria, Palestine, South America, our refugee missionaries from Finland, etc.

Copy of "Russian Millions" free on receipt of request; sent free for a year to all subscribers to the work for one dollar or more. Write to

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**RUSSIAN MISSIONARIES  
SENT OUT!**

- Two Russian missionaries sailed for South America in October to work among the Russians and Ukrainians.
- Thousands of Russian tracts have been distributed among Russian prisoners in Finland.
- One missionary is sailing in November for Alaska. Several candidates for Alaska have been accepted.
- Several new missionaries have been engaged in the United States and Canada.
- New missionaries in Cuba; a Jewish missionary in Palestine.
- Money is being sent to Moscow, Russia; Switzerland, Australia, Persia, Palestine, South America, Alaska and other countries.
- Russian broadcast twice weekly from HCJB, Quito, Ecuador, on short wave. Saturday, 5:45 P.M.; Sundays, 5:15 P.M., EST.

Write for Free Illustrated Russian Gospel News.

**Russian Gospel Association, Inc.**

64 W. Randolph St. Chicago, Ill.  
Peter Deyneka, Gen. Director  
Dept. MM

efficiency in this our first experiment. Yet we gained some valuable experiences which should result in a better camp next year. We do not wish to expand too rapidly, and are making tentative plans to have four camps of about 60 children each next summer. To be sure, there will be many problems and wartime difficulties. Two other well established Bible camps in the mountain country are closing for the duration.

Five weeks after the closing of our camps the annual conference of the Mountain Gospel Fellowship was held at Camp Evangel for three days. The attendance of Christian workers was from four states, and rich blessing was enjoyed from messages brought mainly by Rev. E. V. Thompson, of the West Indies Mission.

—Elmer Wagler, of the Southern Highland Evangel.

**ON THE AIR IN NICARAGUA**

Writes Harold Van Broekhaven, of the Central American Mission:

"I have just returned from making final arrangements to change from fifteen minutes on Sunday morning to thirty minutes on Wednesday night, 8:30 to 9:00. With this change we can reach several times as many people. We can have this half hour for \$5.00 each week, which is very good, considering we have the best hour of the day. I tried to buy time on another station, but the owner refused because they were permitting the Catholic hour to be broadcast. We trust you will pray for this special ministry.

"About three blocks from the mission is the large market place covering two blocks, and the masses there challenged our hearts. I inquired from different sources when one could find the most people congregated, and I was told that on Sunday morning between 8:45 and 9:30 there were between 3,500 and 4,000 people. This is an opportunity, for prac-

tically one hundred per cent are still without Christ. We prayed for guidance and I was finally led to the man who runs a large public address system across the street from the market. The Lord enabled me to buy the time for eight cordobas (\$1.60) per half hour, from 8:50 to 9:20 a.m. This was one-half the price originally asked. We have had five Sundays now and the Lord is blessing. Remarks of approval can be heard as one walks through the crowd."

**THE BATTLE IN COLOMBIA**

Miss Belva L. Smith, pioneering in a priest-ridden community in dark Colombia, writes:

"On August 7, our new Liberal president, Alphonso Lopez, who had a conference in Washington with President Roosevelt some weeks ago, took office; and religious liberty as provided by Colombian law, is expected to be more rigidly enforced. Nevertheless, religious liberty has not yet penetrated priest-ridden places like Piedecuesta. Right now the opposition is employing more cunning, unscrupulous tactics against us than we have ever known before. The local priest, announcing his intention to get us out of town once for all, set about in a systematic manner to carry out his threat. He began by spreading word around town that we were leaving, even inserting paragraphs in the local parish paper to the effect that we were getting out of the community, but no one had any idea as to where we could possibly go.

"But the cleverest move of the priest is the erection of a great monument of the Virgin Mary on the most prominent peak of the Andes surrounding our town. Doubtless his main motive was to work the people up into a religious frenzy of devotion to the virgin and consequent hatred of us, because we do not worship her. And it worked. Every Sunday, people carry materials up to the monument, and those who do not go are bitterly criticized for their unfaithfulness to the blessed virgin. It is difficult for one in the United States to realize how something like this sways the emotions of the people.

"No doubt this monument will attract throngs from all over Colombia, and the commercial people will back the priest, because it will boost their business. Discussing in the parish paper the system of lighting to be extended up to the monument, the priest says: 'With indirect light, we shall see in the dark nights the "Queen and Mother" as though she were hovering in the clouds, blessing Piedecuesta.'

"The priest has written to all owners renting to people that attend our meetings, commanding them to eject the Protestants. The owner of the house occupied by our leading believer has demanded that she leave at once, threatening to put her furniture out on the street. But God still blesses, and it is still true that 'the eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of those whose heart is perfect toward him.'"

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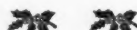
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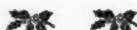
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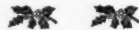


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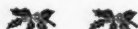


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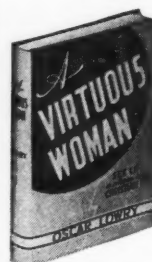
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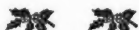
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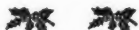
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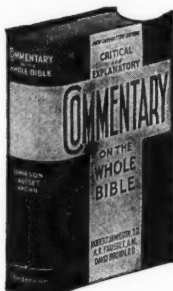
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## CHRISTMAS

*The earth has grown old with its burden of care,  
But at Christmas it always is young;  
The heart of the jewel burns lustrous and fair,  
And its soul full of music breaks forth on the air,  
When the song of the angels is sung.*  
—Phillips Brooks.

## LIGHT IN THE NIGHT

*And there were in the same country shepherds abiding in the field, keeping watch . . . by night. And, lo, the angel of the Lord came upon them.*—Luke 2:8, 9.

IT WAS a message of hope, faith, and courage to all mankind that the angels brought on that first Christmas night. Every year we remember it anew, and our hearts are made glad.

But surely, never before in the history

of the world has that message been more vitally needed than at this Christmas-tide! For have not we, even as the shepherds of long ago, been "keeping watch" in the night?

It has been a long night. . . a night filled with fear and uncertainty; a night filled with wars and rumors of wars; a night filled with hatred and greed. . . and godlessness!

Ofttimes in the darkness of this past horrible year the candles of our faith have flickered, and the light of our hope has grown dim. But now we approach the Christmas season. We read anew the story that is not new and has never been old. We gather in our places of worship to pay homage to the Christ Child of the manger. We spend our substance on gifts for our loved ones—some of us buying even from the abundance of poverty. And we remember again that more than nineteen hundred years ago the angel of the Lord came, bringing light into the darkness at Christmas. Can not the message come once more, in the darkness of this year's night?

"There is no night so dark," says the philosopher, "that faith cannot see a star, or hope hear the rustle of an angel's wing."

Let us look up, then, and listen! The

message will come to us. It *will* come!—Commissioner Alexander M. Damon, in *War Cry*.

## THE JOY OF THE ANGELS

*Glory to God in the highest, and on earth peace, good will toward men.*—Luke 2:14.

This one incident in angelic history to which our text refers is enough to weld our hearts to them forever. How free from envy the angels were! Christ did not come from heaven to save their comrades when they fell. When Satan, the mighty angel, dragged with him a third part of the stars of heaven, Christ did not stoop from His throne to die for them, but left them to be reserved in chains and darkness until the last great day. Yet angels did not envy man. Though they remembered that He took not up angels, yet they did not murmur when He lifted the seed of Abraham; and though the blessed Master had never condescended to take the angel's form, they did not think it beneath them to express their joy when they found Him arrayed in the form of an infant.

How free, too, they were from pride! They were not ashamed to come and tell the news to humble shepherds. Methinks they had as much joy in pouring out their songs that night before the shepherds who were watching with their flocks, as they would have had if they had been commanded by their Master to sing their hymn in the halls of Caesar's palace. And mark how well they told the story, and surely you will love them! Not with the stammering tongue of him who tells a tale in which he hath no interest; nor even with the feigned interest of a man who seeks to move the passions of others when he feelth no emotion himself; but with joy and gladness.—Charles H. Spurgeon.

## A DAY OF SINGING

And suddenly there was with the angel a multitude of the heavenly host praising God.—Luke 2:13.

*Joy to the world; the Lord is come!  
Let earth receive her King;  
Let every heart prepare Him room,  
And heaven and nature sing.*

*Joy to the world; the Saviour reigns;  
Let men their songs employ;  
While fields and floods, rocks, hills, and plains,  
Repeat the sounding joy.*

Christmas is pre-eminently a day of singing. The Church, throughout the ages, has rightly understood this, and still realizes it. Sin and the world have not been able to rob the Church of its

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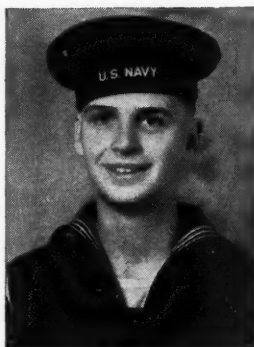
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# The PACIFIC GARDEN Mission



## Opens a New Christian Servicemen's Center

Pressed by the Spirit of God, P. G. is providing for the spiritual welfare of tens of thousands of servicemen in this area. With the fine cooperation of the \*Christian Servicemen's Bureau, we were able to open the center on November 22. Much work needs to be done.



### The Happiest Sailor in the Navy Read This Testimony

"I led a life of sin which started when I was very young. Last February I joined the Navy.

"Praise the Lord, things happened fast the evening of May 30. Having nothing better to do I took a street car down State Street and by the grace of God, I left that car just a half a block from the Pacific Garden Mission. He led me into the Mission and at 9:40 p.m. I accepted Christ as my Savior, and I know all my sins are washed away.

"I thank God that He saw fit to bring me into the Mission. Since I accepted Christ I have been the happiest sailor in the Navy."

Robert Neilson

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## Christian Youth Cooperating

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song and joy, although it must be admitted that they have made serious inroads, and there is much in the song and the joy of today which does not pertain to the real Christmas story, the coming of the Lord in the flesh.

Singing is God's greatest gift to man. It combines in itself all the beauties found in the various arts. It combines all the powers of man himself, his physical power, his intelligence, and his soul. It can well be understood why such an art should come to development but very slowly and very imperfectly in this world.

It is God's plan to fill heaven and earth with song. That is the great promise that runs through the Scriptures—one unending song of praise in which all creation is united, as even at the very beginning, at the founding of the world the morning stars sang together, and all the sons of God shouted for joy. —The Banner.

### LITTLE THINGS COUNT

We should mind little things—little courtesies in life, little matters of personal appearance, little extravagances, little minutes of wasted time, little details in our work.

And it seems that a thing cannot be too small to command our attention.

The first hint Newton had leading to his most important optical discoveries was derived from a child's soap bubble.

The art of printing was suggested by a man cutting letters in the bark of a tree.

The telescope was the outcome of a boy's amusement with two glasses in his father's shop.

Goodyear neglected his skillet until it was red hot and the accident guided him to the manufacture of vulcanized rubber.

The web of a spider suggested to Captain Brown the idea of a suspension bridge.

Henry Ford's idea about a perfect watch plant gave him a plan for his giant motor industry.

J. L. Kraft's idea to put cheese in a sanitary package was the start of his enormous business.

Watching a spider weave its web gave Robert Bruce the courage to try again.

Little things! Every one a little thing. Yet how important they proved to be to the man who had the wit to correlate these little things with the idea in his head.—Church and Home.

### EDUCATION FOR CHARACTER

In a memorable address at the inauguration of the school on September 13, 1922, Dr. Francis L. Patton, former president of Princeton University, hailed Stony Brook (N.Y.) School for Boys as putting "the fourth R," religion, back into education. Now, twenty years later, its international reputation is bound up with its endeavor to make Christ a living reality to schoolboys, and thus to future leaders of our country.

What of this emphasis today? Surely

Moody Monthly

the answer is plain. Who can doubt the timeliness of Christian education now? On all sides thoughtful observers are recognizing that spiritual failure lies back of world catastrophe. Out of suffering and tragedy is springing up a new appreciation of the liberty of the soul. Freedom of religion has an honored place among the four freedoms for which we are fighting. Educators everywhere are admitting the spiritual sterility of much of modern education and deploring its neglect of "the fourth R." England is witnessing a stirring move to put Christianity into the education of the nation. America is beginning to realize that the only ultimate answer to totalitarianism, which indoctrinates youth with loyalty to a dictator, is the kind of education that leads youth to full loyalty to the living Christ. Back to the eternal verities is one of the trends of our day.

In the preparation of young women for the enlarged opportunities of our day the Montrose (Pa.) School for Girls continues steadfastly loyal to the fundamental truths of God's Word. While maintaining high academic standards, its courses in Bible are intensive, and it aims at the well-rounded spiritual, cultural, and physical development of every girl.

Few things are more precious than our Christian schools and colleges. By reason of their emphasis upon the things of the spirit, they are indispensable. History, today so dramatically repeating itself, shows that those who know God through a living faith in Christ are invincible.—*Bulletins*.

#### NEW GENERAL SECRETARY FOR THE AMERICAN BIBLE SOCIETY

The board of managers of the American Bible Society announces the addition on October 1, of Frank H. Mann to its headquarters staff as general secretary. Mr. Mann has been intimately acquainted with the society's work over a period of years. Following the close of the first World War, in which he had served in the field artillery, he became one of the administrative officers of the Bible Society, enlarging its promotional program and giving particular attention to strengthening its resources.

Upon his resignation in 1924, Mr. Mann was elected to the board of managers, on which he served until chosen a vice-president in 1937. Mr. Mann comes to the Bible Society from the presidency of the Union Mortgage Company.

The board of managers of the society also announces that on the same date, October 1, Rome A. Betts, associate secretary since 1937, becomes also a general secretary; and Dr. James Oscar Boyd, assistant secretary since 1937, becomes secretary for versions.—*Bulletin*.

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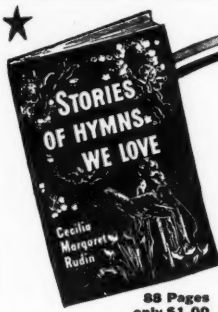
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example, there are very few who ever become conscious of the fact that they are selfish—that what someone has called “the deadly grip of self” has laid hold upon them. And this is but one of possibly many unknown sins in our lives—unknown and therefore unconfessed and unforgiven. Because this is true, we need to pray often the prayer of the psalmist: “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting” (Ps. 139:23, 24). And also his other prayer: “Cleanse thou me from secret faults” (Ps. 19:12).—*Christian Observer*.

## CHURCH CANVASS

Interest among the churches of the nation in the United Church Canvass is reported to be increasing daily. The aims of the canvass have been endorsed by President Roosevelt. Leaders in many fields of endeavor have accepted membership on the sponsor's committee. The scope of the appeal has been enlarged to include not only the support of regular church activities, but also the Wartime Emergency Service and relief enterprises of the churches.

Fifteen communions and creeds, Christian and Jewish, are represented in the canvass, which will make its initial appeal to the communities of the nation in two periods: November 15 to December 6, and February 21 to March 14. The twofold purpose of the canvass is to urge people to renew their allegiance to the church of their choice, and to give their financial support to united community appeal for local churches, as well as to relieve distress among civilian victims of war overseas.—*Bulletin*.

## IF YOU PREACH—SPEAK UP

For some reason, seminaries have not majored in elocution, with the result that some very good preaching is lost because it is only mumbled. In almost every congregation there are people who are hard of hearing. When the preacher bends his head to look at his manuscript and talks down to the lectern, he ought to know that the people in the pews will have difficulty in hearing what he has to say. Three brethren, born in 1864, occupy the third pew in a certain church. The hearing of these men is dull. They get the sermon when the pastor keeps his head and his voice up, which is only seldom. And, yet, these aged friends love their church and desire the Word of God.

Preachers, generally, must exercise care in the training of their voices so that when they come to say anything, if it is worth hearing at all, it shall be said plainly, impressively, and in such a manner that all may hear. It is not necessary to shout or to rant in order to make oneself heard, for it is as hard for a congregation to endure an unrefined, booming voice all the time as it is to put up with faint mumblings.—*Watchman-Examiner*.



## Sallman's RELIGIOUS MASTERPIECES

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## CANCER, INC.

The placard was startling. It was signed by the Society for the Prevention of Cancer, Inc. Of course it is the society, not the cancer, which is incorporated. But it sets one to thinking.

Are there not incorporated cancers? The human race is plagued by many an ailment, but not all these are incorporated. The harm that is done to man by sheer laziness, bad temper, dishonesty or envy, only God knows. Yet there is no Society for the Promotion of Laziness. Dividends are not declared on any increase of bad tempers. No advertising campaign has ever praised one kind of cheating above another, or urged people to get together for pleasant evenings of envy. No, these evils may be cancers, but they are not incorporated.

An incorporated cancer is a social evil out of which organized groups make money. The worse the evil the greater the profits. This means advertising, high-pressure salesmanship, and propaganda without end. The outstanding example is the liquor business. Every time some one takes a drink somebody makes a profit. (Somebody loses, too; but the losers are not organized.) The more drinks, the more dividends.

Liquor is a cancer; it may yet prove to be the cancer that killed America. But being incorporated as it is, makes it all the harder to cure. Nothing short of a radical operation will ever get rid of it. It is all the worse because liquor-drinking is not based on a natural instinct. There are other incorporated evils (like prostitution), but they do not have to advertise, because mere unrestrained natural appetites will keep the business going. Liquor has to advertise because it depends on perversion as definitely as does the drug habit. It is only because we are accustomed to alcohol that we tolerate it. We do not allow drugs like cocaine to be advertised on every highway. Yet the appetite for alcohol is no more natural than that for cocaine. No one is born with a taste for it. But the incorporated business, demanding dividends, goes on grinding out its victims year after year.

Shall the Church weakly agree that even in God's strength she dare not attack evil when it is incorporated? The Church has been God's instrument before now in pleading the rights of man against man's exploiters. Let the Church again be the sworn enemy of Cancers, Incorporated!—*Presbyterian of the South.*

## A FINE ACTION

The Minnesota State Baptist Convention meeting at Worthington, Minn., October 7, 1942, adopted by an overwhelming majority, the following resolution:

"We express ourselves as not desiring to be regarded as member of the Federal Council of Churches of Christ in America. We favor letting such individual churches as may desire co-operation, to act accordingly.

—Bulletin.

December, 1942

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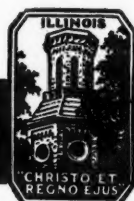
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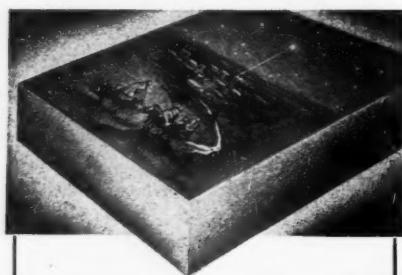
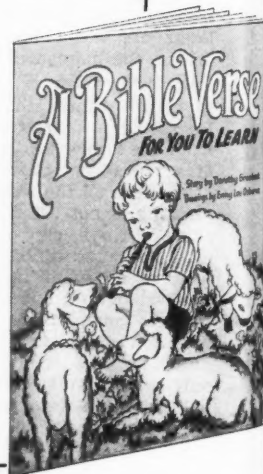
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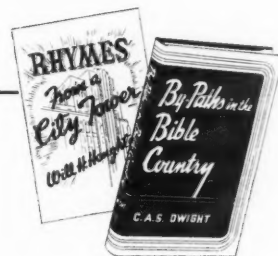
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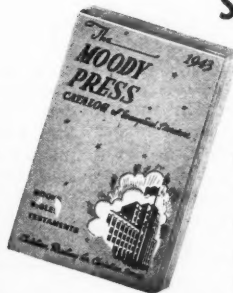
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# Truth Illuminated

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## "THY WILL BE DONE"

A mother who had an only child said to Mrs. Pearsell Smith, "I do not care to pray, 'Thy will be done,' because I am afraid God will take away my little boy, or will send me some heavy trial." Mrs. Smith replied: "Suppose your child should come to you and say, 'I want to be and do just what you desire today,' would you say to yourself, 'Now is my opportunity to make this child do all the disagreeable duties I want done: I will just take advantage of his willingness to please me by cutting off his pleasures today and keeping him at hard discipline?'" "No, no," said the mother, "I would give him the best I can possibly plan." "And can you think that God is less just and loving than you?"—Great Texts.

\*\*\*

## THE RESPONSIBILITY OF THE CHURCH REGARDING BEVERAGE ALCOHOL

Over a general store in Lynn, Mass., was a machine shop. In this shop was used the deadly chemical cyanide of potassium. It worked its way through the floor down into the store below, and so permeated the stock of the general store that it all had to be taken out and burned, together with the showcases and all the rest of the store fixtures. This was done by order of the health commissioner.

*There is a lesson here for all of us. The surroundings of our lives, our associates, our acquaintances, the people on the floor above us, have much to do with our success or failure. If they handle poison, it is likely to sift through into our lives. There are many poisons of the soul that are quite as deadly as cyanide of potassium. Keep out from under!*—Christian Endeavor World.

\*\*\*

## ENDURANCE

The power of endurance appeals to the human mind. During a holiday season, the children in a city of the Middle West entered into all kinds of contests which would test their endurance in various ways. They tried to stay awake longer than any one else, to keep kites flying for a longer period, to keep balls bouncing, to keep skipping rope, and similar performances. *Contests among grown-ups are sometimes of no more enduring worth than these. However, if the spirit of endurance manifested by the people entering them might take hold of each Christian in his fight against the devil, how greatly the cause of Christ would be advanced!* "Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3). "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (II Tim. 4:7, 8).—I. L. Wolfensberger.

## NOT DEAD!

At the funeral of Dr. A. J. Gordon in Boston, Dr. A. T. Pierson said that the telegram announcing his death came at three o'clock in the morning, and, being unable to sleep, he read the New Testament through from Matthew to Revelation to see what it said about death. And he noticed that after the resurrection of Jesus the apostles seldom used the word death to express the close of a Christian's life, but "sleep," "at home in the Lord," or "depart," "loose the moorings," as of a vessel about to set out on the sea.

*What a comfort to the Christian to think of the loved ones as being "asleep in Christ," instead of having ceased to be.*—Harry H. Crawford.

\*\*\*

## THE BONDAGE OF SIN

One reason many have never realized their bondage to sin may seem very paradoxical, but it is, nevertheless, very true. *It is because they have never tried to get free.* There is a yard where a dog is heavily chained. The dog, however, is fast asleep, and so he does not realize his bondage. Later on we may even notice the dog eating his food, still chained, but as the food is close to the kennel his chain is not irksome, and he is thus still unconscious of his bondage. But soon comes the owner of the dog, who, forgetting the chain, calls the dog. The animal springs up, eager to reach his master. What happens then? All his efforts are vain, and now for the first time he feels the irksomeness and restraint of his fetters. It is exactly similar with sin. *Try to get free, and you feel your bondage.*—W. H. Griffith-Thomas.

\*\*\*

## THE RIGHT OF THE MAKER

*The maker of anything should have power over his own work.* A Parisian artist, feeling that several of his paintings were unworthy of his reputation, tore them to pieces and put them into an ash can. Some months later he learned that they had been taken out of the ash can, put together again, and sold for a large sum. He brought suit against the dealers to obtain the pictures and won the case, the court deciding that no one had a right to put together a picture which the artist had destroyed. *People sometimes act as if they had a right to change the works of the Creator, and presumptuously announce how they believe things should be, forgetting that He who made all things has complete sovereignty over them.* "Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay; of the same lump to make one vessel unto honor, and another unto dishonor?" (Rom. 9:20, 21).—The Bible Today.

## UNSELFISHNESS

Bishop Thoburn was one of the world's greatest missionaries, and served over fifty years in India and the Far East. But the world does not know so well that his brother stayed at home and worked and saved to send him through school, and to get him ready for his life work. That brother, like Peter's brother Andrew, did not become famous. He stayed back on the farm and made his brother famous, as Andrew helped Peter, who became the great leader. *If they could not do great things, they could help others close to them to do them.*—Pilgrim Sunday School Quarterly.

\*\*\*

## SECURITY OF THE 'ROOTED' LIFE

Walking along a wooded path in the mountains of Switzerland I saw an interesting tree. On a steep slope a huge boulder was lodged underneath a tall pine, lifting the main trunk several feet from the ground. It was fairly sitting on top of the rock, yet it shot straight upward fifty feet. The roots of the tree had spread themselves over the rock and had gone down deep into the earth around, so that the boulder lodged at its very heart could not dislodge it. *Afflictions, sufferings, sorrows, temptations, trials, doubts and disappointments roll in upon us, but they cannot overwhelm us if our faith spreads itself out over them and sends its roots down deep into the rich soil of God's great, eternal facts.*—Ruth Paxson.

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## MENACE OF THE UNCONSECRATED LIFE

For long years it was the practice among farmers to keep what in Scotland was called "the goodman's croft." R. W. Chambers has told us that it was the custom up to nearly three hundred years ago, to keep a bit of the field uncultivated. It was an acknowledgment of the malign forces of the world, allowing them to have a bit of the land for themselves, so that they would not injure the growing crops, or tamper with the rest of the field. This particular superstition was discouraged by the Synods of the Church; they passed resolutions urging the farmers to depart from the practice. Ministers preached against it, but the custom continued through long years. That little bit of uncultivated field became the seed-bed of wild thorns, briars, thistles, nettles and dandelions, and was a menace to the rest, the wind scattering the evil seed from this uncultivated plot.

*It is possible for us to allow a reservation like this in our lives. One little bit of life unconsecrated will menace all the rest. It gives evil its chance. The only safety lies in being altogether Christ's. When He owns the whole life, and the whole of everything in the life, that is our best defense against life's unguarded hours.*—John Macbeath.

## Christmas at Easter (Continued from page 197)

ing abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20), becomes the singing testimony of all those who have placed their all, by faith, in Him who raised Jesus from the dead.

"Come and see" the hope of man. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:20-25).

Here is the guarantee of our justification, the assurance of the forgiveness of our sins, the hope of the awakening of the dead, the promise of everlasting life in the mansions of the blessed. Here is a fact, a historic fact, an attested fact, a proved fact. Here is something to see, to understand, to believe, to build upon. Here is a way out of sin. Here is a door out of the grave. Here is an entrance into the grace of God. Here is a gateway into heaven. Trials may beset us. Troubles may oppress us. Temptations may distress us. Here is the hand and the heart of God reaching out to us in the only begotten, the crucified, the resurrected Son of God. In the darkest hour, in the most dismal circumstances, in the most distressing conditions, here is the bright shining hope of God's love and care.

We have last, the commission of service—"Go quickly and tell." The banishment of fear is Christ's part, leaving His home in heaven, coming down upon the earth, dying for our sins. The inspiration of vision is God's part, the raising of Christ from the dead. The commission of service is our part, the evangelization of a lost world.

Here is a perishing world, men dying in sin, hopelessly enmeshed in the toils of Satan, powerless, hopeless, helpless. Here is Bethlehem's manger! Here is Calvary's cross! Here is Joseph's empty tomb! Here is the Holy Spirit ready, willing, eager, anxious, able to empower witnesses to the souls of men. Here is the mighty hope-giving, life-changing story of a risen Saviour. Consciously, unconsciously, anxiously, listlessly, men are waiting to hear the glad good news. It is ours to proclaim it. It is incumbent upon us to carry on and out this glorious commission.

Tell it! Sing it! Shout it to the ends of the earth! Christ liveth forever more! Tell the slave of sin that his shackles may be stricken off and shattered from his limbs. Tell the soul in sorrow that a Saviour has had pity on his desperate plight! Point the benighted heathen to the light of the world! Preach to the heartsick idolater the God who lives and breathes, who really has power to answer his prayers, to accept his devotions, to

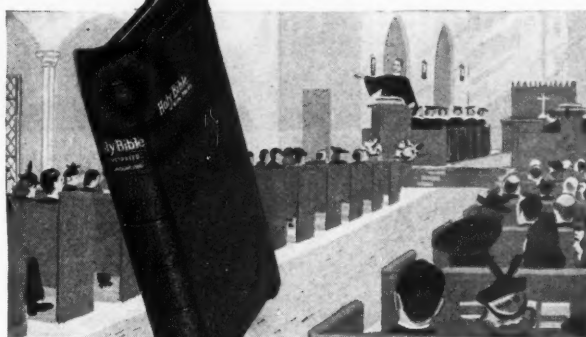
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★ Nathan J. Stone



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—P&PQ—

## GENEALOGY OF JESUS

J.M.G., Chicago, Ill.

**Question:** Since the Gospel of Matthew traces the genealogy of Joseph, and Luke's genealogy does not mention Mary, how can Jesus be proved to be a son of David?

**Answer:** Since all legal right and heirship would be invested in Joseph as head of the family, the legal connection of the Lord Jesus Christ with David could be established this way. According to every human law, Jesus would be reckoned legally as Joseph's son. No other father could be found or was known. There are many, however, who make a strong case for Luke's genealogy as that of Mary. If so, this would doubly establish the claim of Jesus to be son of David. Matthew's special concern is to trace the descent through the royal line and emphasize the kingdom. Luke, sometimes called the woman's Gospel—and certainly it may be called Mary's Gospel in the opening chapters—traces back to Adam, the father of the race. This is especially appropriate in connection with Genesis 3:15, the first great promise of a Seed and redemption through the woman. As tracing Mary's descent, Luke's genealogy would certainly dispose of some difficulties attending the theory which makes them both Joseph's, for instance, that of descent through Jeconiah (Jer. 22:30). There is a very early tradition of Mary's Davidic origin, and there is a reference in the Talmud to Mary as daughter of Heli. Perhaps it is significant also that Mary herself should go to Bethlehem, David's birthplace, to register. But even if Luke's genealogy were also that of Joseph (from a different standpoint), there is evidence in the New Testament that Mary was descended from David. In Luke 1:32, the angel declares that Mary's son would be given "the throne of his father David." Peter says in Acts 2:30, that Jesus is the fruit of David's loins to sit upon his throne. And besides the numerous references to the Lord Jesus in the Gospels as son of David, there is the strong statement of Paul, in Romans 1:3, "born of the seed of David according to the flesh."

—P&PQ—

## THE VIRGIN BIRTH

N.M.C., Chicago, Ill.

**Question:** Can the Hebrew word translated "virgin" in Isaiah 7:14 have some other meaning?

**Answer:** There are those who seek

to translate the Hebrew word *alma* as a young woman or a young married woman. The word undoubtedly means virgin in such passages as Exodus 2:8 and Genesis 24:43 (cf. Gen. 24:43 and 24:16). In other places it is certainly most likely. To quote that great scholar, the late Prof. Robert Dick Wilson, "None of the ancient languages or versions give any evidence to show that *alma* ever meant a young married woman." The ancient versions "render the word both in Isaiah 7:14 and Matthew 1:23 by the best word for 'virgin' which they possess." The Septuagint version of the Old Testament, written by Jewish scholars, renders the Hebrew *alma* by the Greek word *parthenos*. For the significance of this word see Matthew 1:23; Luke 1:27; Matthew 25:11; Acts 21:9; I Corinthians 7:25, 28, and especially 34; II Corinthians 11:2 and Revelation 14:4. In this connection it is not difficult to understand why three ancient translators of the Bible who were renegades from Christianity felt that they had to use another Greek word to translate the *alma* of Isaiah 7:14.

However, it is not so much the etymology of the word as its use which is most significant. The word for "sign" and the description of the child to be born both here and in Isaiah 9:6 demand something extraordinary, and the idea of a "virgin birth" was certainly a current one in the East at that time and must no doubt have been in the mind of Isaiah.

—P&PQ—

## JACOB AND LABAN

M.I.M., Niagara Falls, N.Y.

**Question:** Please explain Genesis 30:28-42, particularly verses 38, 39.

**Answer:** Jacob now desired to return to his own home and to set up his own household (vv. 25, 26). Laban, realizing that Jacob's presence, ability and faithfulness had brought him great prosperity, desired Jacob to remain (vv. 27-30). Jacob agreed, and verses 31-36 set forth the wages or terms on which he consented to remain. His hire was to be all the spotted and speckled among Laban's flocks. Laban's quick agreement to this shows that he considered these terms moderate and reveals his desire still to get the best of Jacob. Verses 37-42 describe the stratagem by which Jacob increased both the number and quality of the spotted and speckled sheep and cattle which were to be his. The device mentioned in verses 38, 39, that is, the placing of streaked rods in front of the cattle at watering time, is well known in the Orient and elsewhere. It was designed to fix their attention and so to affect the markings and colorings of the young about to be born. This appears to be dishonest, but, in the first place, Jacob

had been tricked and deceived by Laban (31:5-7, 41-43); and, in the second place, Jacob appears to have had some justification for this practice (31:9-12) in the suggestion of the angel who appeared to him.

—P&PQ—

## THE TITHE IN OLD TESTAMENT

E.N., Chariton, Iowa

**Question:** How many tithes were the Israelites of ancient times required to give, and what portion of income would this represent?

**Answer:** The matter of tithing in the Old Testament is somewhat involved in obscurity. There is a division of opinion among scholars, both Jewish and Christian, ancient and modern, as to the number and nature of tithes to be offered. The rabbis believed that two tithes were to be taken each year except the seventh year. There was the first tithe each year; a second additional tithe in the first, second, fourth and fifth years; and the third tithe in the third and sixth years. Balance of opinion, however, is in favor of the first and second tithe every year except the seventh and the third tithe on top of these in the third and sixth years. The first tithe was given outright to the Levites (Num. 18:21-24). But the second tithe, it must be remembered, was consumed by the givers themselves at the stated festivals in Jerusalem (Deut. 14:22-27; 12:6, 7). However, there were other demands beside the tithes. Gleanings of tree and field were to be purposely left for the poor, amounting to at least a sixtieth part (Lev. 19:9, 10). There were also certain firstfruits and the first born (Num. 18:16, 17); the fixed half-shekel of redemption (Exod. 30:11-14); the first bearing of every newly-planted tree (Lev. 19:23, 24); free will offerings (Deut. 16:10, 11, 16, 17); and besides all this, charities (Deut. 15:7, 8, 10). It has been estimated that the offerings of a liberal Israelite might amount to as much as one-fourth of all his income, or more. In a *theocracy*, however, with the blessings attendant upon joyful obedience, and with little or no taxes, this was no hardship.

—P&PQ—

## SALVATION AND BAPTISM

H.J.S., Chicago, Ill.

**Question:** Does Mark 16:16 teach the necessity of baptism for salvation?

**Answer:** The Scriptures, both Old and New Testaments, uniformly teach that salvation is by grace alone, through faith, without any ordinance or accompanying act on the part of man (Ps. 32:1, 2; Ps. 51; Isa. 40:6, 7; 64:6; Rom. 5:1; Eph. 2:8, 9; Titus 3:4-7, etc.). The

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emphasis in Mark 16:16 is on belief and not on baptism. Belief and unbelief are the leading ideas together with the result of each, and they are contrasted here. The very omission of the word baptize in connection with the one who disbelieveth would indicate that baptism is not essential to salvation. It is *not* the one who disbelieveth *and* is not baptized, who is condemned, but simply the one who "disbelieveth." The unbeliever is condemned whether baptized or not. The true believer naturally is baptized as the outward seal and token of his faith, and it is therefore mentioned in his case. As great and conservative a scholar as the late Dr. A. T. Robertson considers this whole passage as questionable. It would therefore be a precarious foundation on which to build a doctrine which finds no support elsewhere in the Scriptures.

—P&PQ—

#### THE CHRISTIAN AND WAR H.C.D., Walton, Iowa

**Question:** Is it wrong for a devout Christian to participate in the war by the making of munitions? What is a Christian's place in the war?

**Answer:** It must be stated that the making of munitions is as much a part of the business of war as is actual waging on the battle front. For that matter, so is even the paying of taxes. The objector, conscientious or otherwise, is inconsistent in this respect. War today is *total*. It is not possible to avoid participation in it to some extent and in a government such as ours, we all thus share its responsibility. Refusal to participate would mean an open invitation to our enemies to walk in and possess our country and our persons, to crush all liberty of conscience and the gospel, and to blot out the light of testimony. It should be clear enough from the Scriptures that the Christian is also a member of the nation to which he belongs as well as a member of the body of Christ. Surely Paul would not otherwise have commanded submission to such authority (Rom. 13:1-7; Titus 3:1; I Pet. 2:13-15); nor to pray for it (I Tim. 2:1-3). Protection from terror and lawlessness is still afforded by such authority. If we are not willing to submit to this authority for good (Rom. 13:3), we have no right to enjoy its protection and its privileges. Paul did not hesitate to claim the protection of Roman citizenship (Acts 16:37; 22:25), and there is a sense in which Rome's power also provided a path for the gospel. We have a responsibility to the nation as individual Christians. A soldier was praised by the Lord Jesus Himself for his piety (Matt. 8:5-10; also Acts 10:1-6); and many prominent soldiers today are devout Christians.

—P&PQ—

#### IMMORTALITY AND WORKS O.T., Spence Grove, Alta., Canada

**Question:** Since immortality is not conditioned upon human efforts or works, will you please explain Romans 2:7?

**Answer:** As the apostle says elsewhere in this epistle, eternal life is the gift of God through Jesus Christ our Lord (6:23), so that it cannot be merited

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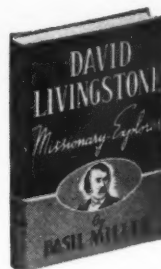
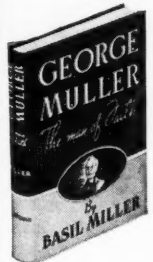
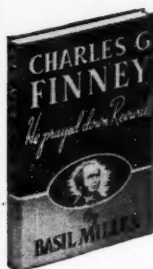
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by human goodness alone. The "patient  
continuance in well-doing" which seeks  
after eternal life (2:7) is that, no doubt,  
of the one who has already known and  
accepted the forbearance, longsuffering  
and goodness of God which leads to re-  
pentance (2:4); just as the factiousness,  
disobedience and evil of verse 8 is that  
of the hard and impenitent heart of  
verse 5, which despises and rejects the  
riches of God's goodness. The eternal  
life, then, of verse 7 is seen, after all, to  
be God's gift primarily and man's good-  
ness based upon God's goodness.

—PAPQ—

## THE MANIFESTATION OF GOD'S GLORY

R. R. E., Howard Lake, Minn.

Question: Is it possible that the  
word translated "back parts" in Exodus  
33:23 could be also translated "Another-  
er"?

Answer: The word translated "back  
parts" in Exodus 33:23, or "back" in the  
Revised Version, occurs some forty-one  
times in the Old Testament and is trans-  
lated "backward," "behind," "without" as  
distinguished from "within"; also "here-  
after," as in Isaiah 41:23. The root from  
which it is derived means generally to  
be behind, but also to come after. The  
word "Another" could therefore be de-  
rived from this root in the sense of that  
which comes after. It is possible in this  
connection to think of the manifestation  
of God's glory to Moses in terms of  
Christ.

No man can see God in His real es-  
sence, for no man can see God and live,  
and no man hath seen God at any time.  
Man can see only a manifestation of  
God. Moses saw at best, only a faint  
reflection, or appearance, of that un-  
speakable glory, and even the reflection  
on his face was too much for the chil-  
dren of Israel.

There were various Theophanies or  
Christophanies in the Old Testament.  
John (12:41) tells us it was the glory  
of Christ that Isaiah saw in his great  
"inaugural" vision. The disciples seeing  
the glory of the transfigured Lord on  
the mount were overcome; and Christ  
was the "brightness [or effulgence, R.V.]  
of his glory" (Heb. 1:3). God had al-  
ready promised Moses the Angel of His  
presence to go with Him. This was the  
Angel of the presence of whom God had  
said, "My name is in him." While, then,  
literally the word is used of God in an  
anthropomorphic sense to signify the  
"afterglow of the divine radiance," the  
reflection of the essential glory of God,  
these other considerations might justify  
the thought of Christ here as this mani-  
festation—a glimpse of the great truth  
that God would yet reveal His glory and  
purpose of love through Someone to  
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## The Story of the Scofield Reference Bible

(Continued from page 203)

as the truth of God. And so he did. Dr. Pierson and the writer were frequently together in conferences in Boston, Brooklyn, Detroit, Hamilton, Ont., etc. I heard him often bear an eloquent testimony to the hope of the Lord's coming.

In 1883 the brethren, who by now had secured quite a constituency, met for the first time at Niagara-on-the-Lake, Ont. This charming place is located some fourteen miles below the great falls of the Niagara River. It became from then on their permanent meeting place. Without any blare of trumpets, or of claims of greatness, or statement, as is done so often, of being the foremost Bible teachers of the world, they adhered to the simple designation of "Believers Meeting for Bible Study." Here they met every year from 1883 to 1897. The leading teachers were James H. Brookes, of St. Louis, Mo., pastor and editor of *The Truth*; A. J. Gordon, Clarendon Street Baptist Church, Boston, Mass., editor of *The Watchword*; W. J. Erdman; Albert Erdman; George C. Needham; A. C. Dixon; L. W. Munhall, of Philadelphia; H. M. Parsons; Canon Howitt; E. P. Marvin; Hudson Taylor, China Inland Mission; J. M. Stiffer; Robert Cameron; W. H. Moorehead; Arthur T. Pierson, and others. Dr. Scofield also appeared on the program and some of his addresses were printed in the conference reports.

In 1898 the conference, widely known now as the "Niagara Bible Conference; Believers Meeting for Bible Study," abandoned Niagara-on-the-Lake and met instead at Point Chautauqua at the northern end of the lake near Jamestown, N.Y. The writer accepted an invitation and gave four addresses and Bible studies. He was well acquainted with the teachers present, for he had met with most of them for several years in Bible conferences in different parts of the country.

The next and final meeting of these brethren was held at Asbury Park, N.J. The attendance was rather small. In these final meetings two brethren were greatly missed, Dr. Brookes and Dr. Gordon, both of whom had been called Home. Dr. Brookes was especially missed and his departure was quite a factor in terminating the conferences. But there was a more important reason, about which we shall hear later.

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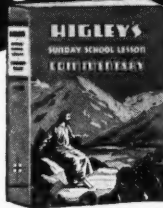


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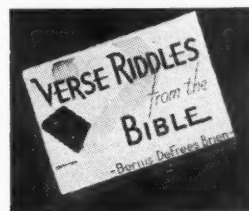
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Matthew 5:13-16; Mark 12:13-17;  
1 Peter 2:13-17

**Golden Text:** *Ye are the salt of the earth. . . . Ye are the light of the world.*—Matthew 5:13, 14.

**S**Ocial and political leaders have in the Church the strongest influence for good in all the world. One marvels that those who profess to seek the best for humanity, who try every kind of social experiment, who labor with every expedient of man, fail to see and use in full measure the power of Christianity. Perhaps the explanation is that some of these leaders are themselves unsaved men, who do not understand spiritual things, and are not willing to give God the glory. Perhaps in the case of others it is because of ignorance or lack of contact with the Church.

Whatever the reason, the situation should be remedied. America could solve her problems, both social and political, by a nation-wide revival of true Christianity, with the accompanying salvation of thousands of unconverted. If we cannot have that, let us not fail to have a revival in our own hearts, our own churches, our neighborhoods or communities.

We find in our lesson that the Church is:

### I. A Powerful Influence for Moral Good (Matt. 5:13-16).

Salt in the midst of corruption, light in a world of unbelievable darkness—what striking and meaningful figures with which to describe the Christian.

Believers are the "salt of the earth" because they draw their savor from God Himself. The Christian Church, by God's own statement, is His own powerful antiseptic which preserves the social order from falling into the moral decay which sometimes seems imminent. It should, therefore, be honored and encouraged by that society which it serves. "For this purpose Christianity must be genuine. The salt which has lost its savor is Christianity which is only worldliness under another name" (Dummelow). It is "good for nothing." Our Lord said so!

Christians are the "light of the world," and it is the essential nature of light to shine. The darker its surroundings the more marked its brightness, and the more needed its illumination. The good works of Christians reflect the goodness of God, and so they glorify His worthy name. Brother, is your light burning brightly in this wicked world?

\*Lesson subjects and Scripture texts selected and copyrighted by International Council of Religious Education; used by permission.

### II. A Stabilizing Element in Society (Mark 12:13-17).

The world is in social ferment, and our own country has its share of "isms" and social theories calling men to follow, asking their loyalty, making them Utopian promises without foundation.

Alert and intelligent Americans are concerned about these clamorous voices, many of which are quite properly suspected of having purposes far from beneficial to our American way of life, or to democracy itself. Yet they dare not oppose them lest there be the cry of denial of freedom of speech, etc.

What can we do to meet them? Here is the answer: Preach Christ. Bring men to a saving knowledge of Him and to a godly way of living. For the Christian is directed by Christ Himself to "render unto Caesar the things that are Caesar's"—and they do it too, because they have first rendered "to God the things that are God's."

A spiritual revival of Christianity is (yes, we say it again!) the real answer to our country's problems. Our leaders ought to offer the Church every possible encouragement.

### III. A Loyal Example of Good Citizenship (1 Pet. 2:13-17).

The highest measure of loyalty to country is the Christian standard here stated. In Romans 13:1-10 we learn that all authority comes from God and that the power of rulers is to be recognized as His gift. That means that true rulers will submit to Him in every detail of their government, seeking to know and to do His will.

However, the Christian gives loyal obedience to the "powers that be" even though they may not recognize the source of their power. This is subject only to the limitation that they may not demand that we do those things that dishonor God's name. Since their only real power to rule comes from Him, they have no authority to tell anyone to do that which is against His holy will. When that happens, the Higher Authority takes over and our loyalty must be to Him, the King of kings. The Christian then will be the best citizen, eager to do what king or country may ask, in order thus to bear a good testimony and to close the mouth of foolish critics of the Church.

The history of our country and of other lands reveals the names of many illustrious Christian patriots, and the roll of honor of those who loved and served their country well in the humble and difficult places, would bear its hundreds of thousands of names which are found also on the roll of the Church.

Christians, let us be earnest and intelligent followers of Christ, whose lives count for moral uprightness, who steady the land in times of social confusion, and

who salute the flag in dedication of life and service for the country which we love. "For God and Country" is the excellent motto of the American Legion, but it should be more than that; it should be the purpose of every Christian citizen.

## December 20 THE BIRTH OF JESUS Luke 2:8-20

**Golden Text:** *Thou shalt call his name Jesus: for he shall save his people from their sins.*—Matthew 1:21.

**H**OW shall we keep Christmas this year of our Lord 1942? That is a question which is pressed home to all of us by trying circumstances, growing wickedness—yes, by countless things which try to tell us that there just is not any use to try to keep Christmas as usual this year.

Well, then let's make it *unusual*! Let's have it more genuinely Christmas-like than ever. That's what we and this weary world need. The way to do it is to make this more than ever a Christmas centering in Christ. Doing that will mean that this year we will:

### I. Keep Christmas With Joy (vv. 8-10).

"Merry Christmas" may sound a little flat and empty this year, for there may be little to create merriment. "We wish you happiness at Christmas!" will probably not fit very well, because happiness depends on what happens—and a good many of the wrong kind of things have happened to most (perhaps all) of us.

But joy—that is quite another matter. We do not tire of the reminder that joy is something which God gives in the heart and which goes so far down into the depths of man's soul that the surface tempests of life cannot disturb it. Remember Paul who was "sorrowful" on the surface "yet ever rejoicing" in heart (II Cor. 6:10).

The ground of our Christmas joy is the good tidings of Christ's coming. That has *always* been the real heart of Christmas joy, but often it has been obscured by tinsel and trimmings. This year let's get back to essentials.

And let it be said that this does not mean that we are going to omit all the precious little customs and pleasures which have had their innocent part in making this a holiday season. No indeed; let us have them all, or as many as we can, but make the heart of it all Christian joy.

### II. Keep Christmas With Assurance (vv. 11-14).

With so many other things (many of which we had foolishly regarded as permanent and sure) falling us, it is a delight to have something sure to tie to,



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December 27  
**DYNAMIC CHRISTIAN LIVING**  
Romans 12:1-3, 9-21

Golden Text: *Be not overcome of evil, but overcome evil with good.*  
—Romans 12:21.

**D**YNAMIC—there is a word with an attraction for both young and old. It speaks of power, but not just brute force. There is personality with its winsomeness, challenge, accomplishment, all-around attractiveness and usefulness as the essential element of this kind of power.

It may surprise some of us to hear that this is the kind of life every Christian may, and ought, to live, by the grace of God. Not that each one will have the gifts of leadership, or the personal qualifications which mark some for places of public service, but that each may have divine power working in and through his life. As Dr. Wilbur Smith puts it, "We are the only people in the world who claim to have within us the Spirit of God, who claim to be saved from the power of sin by the Son of God. The world will know of the reality of such claims only by the kind of life we live in the world."

Such a life can be lived only as God's power is able to flow through a surrendered life. This must begin in the individual, and in the depth of his own heart. Then it will appear in his relationship to his brethren in the church, and ultimately in his life in the world.

**I. In the Heart (vv. 1-3).**

It is only the believer who is ready to serve God. The unregenerate man needs cleansing, not consecration. Having that, he is ready for the transforming work of God which will bring him out into a place of freedom and spiritual strength. Notice that this is brought about by an act of the will. We are to present ourselves in a living sacrifice. That is our part, God will respond in blessing.

Conformity to this world (v. 2) is the blight on the church and on the individual believer which so hampers the work of Christ in the world today. The worldly Christian is an anomaly. There should be no such thing, but alas, their number is legion and their deadening influence like a wet blanket in the church.

The call then is for non-conformity to the world and surrender to the transforming grace of God. Then there will be both true humility (v. 3) and full confidence in God's power.

**II. In the Church (vv. 9-16).**

The dynamic living of the Christian is not something to be paraded before the world, a thing of which we may be proud. It begins, as we have seen, in the heart, and then gives itself in gracious, affectionate, earnest living within the circle of believers.

Here we note that being dynamic does not mean only being a "live wire." It may express itself in quietness which is graciously powerful; in goodness which overcomes evil; in love which weeps with the sorrowing; or in humility which is willing to touch the lowly.

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with the kind of instruction which, if heeded, would make the fellowship of the church well nigh heavenly. For example, "in honor preferring one another" would put an end to church "fights"—blessed thought! If all were "fervent in spirit, serving the Lord" there would be no problem about getting the work of the church and Sunday school done, and done well.

If Christians were "patient in tribulation," would continue "instant in prayer," and rejoice "in hope," we would at once be free from complainers, and weak or unhappy church members. Instead of serving as a nurse to spiritual babes, the preacher could give himself to constructive work for Christ and the church.

We could go on, but the teaching of the Word is so plain that what we need to do is to practice it. No matter what others may do, why not make your life what it ought to be? Then others will see some real Christianity and desire some divine "dynamite" in their own lives.

### III. In the World (vv. 17-21).

"Take thought," that is, plan to have "things honest in the sight of all men." Bishop Moule's comment is particularly acute. He says the Christian "is to be nobly indifferent to the world's thought and word when he is sure that God and the world antagonize. But he is to be seriously attentive to the world's observation, where the world more or less acquainted with the Christian precept or principle, and more or less conscious of its truth and right, is watching, maliciously, or it may be wistfully, to see if it governs the Christian practice."

How then does the Christian behave toward the world? He does not return evil for evil. How often Christians have failed at that point, becoming involved in a "blow for blow" conflict with some worldly man or institution. How much better to "live peaceably with all men" as far as it is possible to do so.

The Christian is not to seek revenge. The injustice suffered may be confidently left in the hand of God. He will make it right in due season and in His own way. He will judge righteously, where we might be prejudiced. We might be too severe; He will be fair. The way to deal with such situations is by the "coals of fire" method (v. 20). It really works. We ought to use it more frequently.

Verse 21 sums up the whole matter. Instead of letting the evil of this world get the best of him, the Christian will "overcome evil with good." It seems just now that such a plan does not work, that evil has taken the upper hand, but let us wait a bit. The final accounting has not yet been made.

We need dynamic Christians today. Some will be of the energetic, "live-wire" type, and we thank God for everyone of them. They help and encourage us. Others will be of the quiet kind, possibly hidden away in some obscure corner of the world, but nonetheless powerful for God. They are an immeasurable blessing for which we thank God. But the point is, let us have more such divinely empowered Christians—many of them and everywhere.

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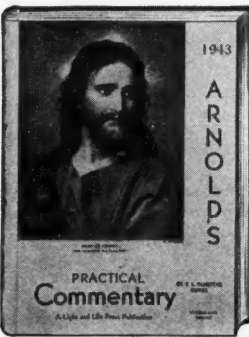
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## THE GLORY OF THE SON OF GOD John 1:1-14

**Golden Text:** *And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.—John 1:14.*

**A NEW YEAR!** It brings a thrill to our hearts, for even in this year of our Lord 1943 we may look forward with expectancy to God's blessing upon us and be hopeful that better things are ahead. Yet we do so with a sense of sadness as we realize that our world is so far from God, and with a deep feeling of responsibility for our life and testimony in the coming months.

There could be no better way to begin any year—and certainly not this year—than by the study of God's Word. This should be done in the home and in the church, but may we suggest that this is an especially good time to enter into the fellowship of your local Sunday school.

Were we to select a Scripture portion with which to start the year we could not find a finer one than the Gospel according to John, which we are to study together for the next three months. "The Gospel according to John is the most original, the most important, the most influential book in all literature. It is as simple as a child and sublime as a seraph, gentle as a lamb and bold as an eagle, deep as the seas and high as the heavens" (Schaff). It is one of the profoundest and yet most precious books of the Bible. Don't miss a single Sunday for the next three months!

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### I. In the Beginning—the Living Word (vv. 1-3).

God reveals Himself to man. As the word is the express image of the thought, so in an infinitely greater sense Christ, the Living Word, is the express image of God (see Heb. 1:1-3).

In "the beginning," spoken of in Genesis 1:1, Jesus Christ already "was" (v. 1); and He not only "was with God," but He Himself "was God." He, the Living Word, the complete and final revelation of God as both Creator and Redeemer, was the Infinite and eternal God. He came to bring to man the reassuring message of God's redeeming love.

The profound depth of these verses is beyond the deepest thinker, but their glorious message of redemption is simple enough for the understanding of the youngest child. We may receive truth which we cannot fully understand and be blessed by it.

### II. In the World—the True Light (vv. 4-11).

He is both the life and the light of men. In fact, His life was the light that shined (yes, and still shines) in the darkness of this world revealing God's love.

But the world did not receive the light.

Moody Monthly

His own world knew Him not (v. 10). How tragic! Yet even deeper is the hurt of verse 11—His own people received Him not.

And it is so today. Nations refuse His light upon world problems and try to fight them out. Class hatred; capital against labor; the "have" against the "have not"; yes, even the bitter fightings between professed Christians, all bespeak the fact that the shining of the "true light which lighteth every man" has not been permitted to penetrate very far into this dark world.

However, it has reached, by God's grace, into the hearts of believers, and there it has brought forth glorious results.

### III. In the Believer—Power and Glory (vv. 12-14).

Those who receive Christ are born again. It is not a matter of "blood," that is, of family or heredity. Nor is it "by the will of the flesh," that is, by natural instinct or development of an inherent divine spark. And it is not by "the will of man," for it does not come by human will power.

It is "of God," a divine rebirth which gives power in the life, and authority to declare one's self to be the child of God (v. 12). This is all so clear and so altogether desirable for both time and eternity that one wonders why all do not at once turn to Christ as Saviour. Have you?

The believer also sees in the Word which "was made flesh and dwelt among us," the glory of "the only begotten of the Father." All that such an expression means we shall not know until we reach eternity, but that does not prevent the believer from beholding, by the eye of faith, his glorious Saviour, the One who is "full of grace and truth."

John, the "man sent from God" (v. 6), was a witness to the Light to the intent that men "might believe." We, too, are to be witnesses, and that includes every one of us who knows Jesus Christ as Redeemer and Lord.

If we will all thus fulfill the responsibility and privilege which is ours, we may see in 1943 a real revival of spiritual life and power. No need is greater than that, and we could render God and our fellow men no greater service. This New Year's Sunday is the right time to make a start. Shall we do it?



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# For Sermon and Scrap Book

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



## HIS HELPING HAND

1. A Lifting Hand (Ps. 40:2).
2. A Guiding Hand (Isa. 45:2).
3. A Providing Hand (Phil. 4:19).
4. A Comforting Hand (Ps. 23:4).

—David E. Mathews.

## THE BIRTH OF OUR SAVIOUR

Luke 2:1-20

1. The Firstborn Son (vv. 1-7).
2. The Fear of the Shepherds (vv. 8, 9).
3. The Fulfilled Scripture (vv. 10, 11).
4. The Familiar Sign (vv. 12-14).
5. The Faithful Servants (vv. 15-20).

—Charles M. Cramer.

## THE FIRST CHRISTMAS SERVICE

Luke 2:8-17

1. The Place—in the Fields.
2. The Time—in the Night.
3. The Congregation—the Shepherds.
4. The Preacher—an Angel of the Lord.
5. The Message—"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

—Walter Rothwell.

## INCARNATION

1. Christ brought something to man—the declaration of God (John 1:18).
2. Christ took something from man—his sins (I John 3:5).
3. Christ did something for man—destroyed the works of the devil (I John 3:8).
4. Christ did something with man—made him an ambassador (II Cor. 5:19, 20).

—Robert M. Arthur.

## THE FIRST CHRISTMAS

Luke 2:1-20

- I. The Preparation.**
  1. The emperor's decree (vv. 1-3).
  2. The journey to Jerusalem (vv. 4, 5).
  3. The Child born (vv. 6, 7).
- II. The Witnesses.**
  1. The angel of the Lord (vv. 9, 10).
  2. The heavenly host (v. 13).
  3. The shepherds of the field (vv. 15-17).
- III. The Message.**
  1. Good tidings of great joy (v. 10).
  2. A Saviour born (v. 11).
  3. Christ the Lord (v. 11).
- IV. The Result.**
  1. God glorified (v. 14).
  2. Peace accomplished (v. 14).
  3. Praise elicited (v. 20).

—J. O. Duffey.

## WHAT THE SHEPHERDS SAW

Luke 2:15

1. A Child born through whom had come to man the greatest revelation of God.
2. A Child born to give earth the greatest revelation of man.
3. A Child born to be the earth's greatest Teacher.
4. A Child born to be the world's Saviour.
5. A Child born who alone had the right to be Sovereign of the world.

—Henry A. Buell.

## WHEN THE WISE MEN WALKED IN WISDOM

Matthew 2:1-12

1. They Sought the Lord with a Glorious Ambition—"to worship him" (v. 2).
2. They Saw the Lord with Humble Adoration—"and fell down and worshiped him" (v. 11).
3. They Surrendered to the Lord Their Princely Possessions—"gold, and frankincense, and myrrh" (v. 11).
4. They Served the Lord by Going in the Proper Direction—"another way" (v. 12).

—Oliver L. Whitson.

## TWO WATCHWORDS FOR 1943

1. *Trust.* "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5). "Whoso putteth his trust in the Lord shall be safe" (Prov. 29:25).
2. *Confidence.* "In the fear of the Lord is strong confidence; and his children shall have a place of refuge" (Prov. 14:26).

## A TEXT FOR THE NEW YEAR

Isaiah 12:2

1. A Hearty Confession—"Behold God is my salvation."
2. A Valiant Resolution—"I will trust and not be afraid."
3. An Indisputable Reason—"For the Lord Jehovah is my strength and my song."
4. A Solemn Reiteration—"He also is become my salvation."

—John H. Hunter.

## THE FORWARD LOOK

Philippians 3:13, 14

1. The future, fortunately, is unknown to us, but not to God.
2. Seeing the leadership of the Holy Spirit in the past, we anticipate this also for the future.
3. God, having supplied all needs of all our yesterdays, we may trust Him for all of our tomorrows.
4. Having seen fruit of our labors in the past, we may expect fruitage also in the New Year.

—Ray Osterhouse.

## NEW THINGS FOR A NEW YEAR

1. New Birth (I Pet. 1:23).
2. New Creation (II Cor. 5:17).
3. New Heart (Ezek. 36:26).
4. New Name (Isa. 62:2).
5. New Song (Ps. 40:3).
6. New Spirit (Ezek. 11:19).

—Elias C. Goehle.

## FOLLOW AFTER HOLINESS

Hebrews 12:14, 15

1. A Reasonable Proposal.
2. A Necessary Possession.
3. A Supernatural Provision.

—W. G. Foster, Jr.

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Psalms 119:89-113

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—Merle R. Meeden.

## LESSONS FROM FISHERMEN

Luke 5:1-7

1. *Acknowledgment of Failure*—"We have toiled all the night, and have taken nothing."
2. *Application of Faith*—"Nevertheless at thy word I will let down the net."
3. *Attainment of Fruit*—"They inclosed a great multitude of fishes."
4. *Appreciation of Fellowship*—"And they beckoned unto their partners."

—C.W.M.

## STEPS IN THE CHRISTIAN LIFE

John 12:24-26

1. *Union with Christ* (v. 24). There must be a death. Life begins at the cross (Gal. 2:20).
2. *Surrender to Christ* (v. 25). Christian life is a question of ownership. Surrender should take place at conversion (Rom. 12:1).
3. *Service for Christ* (v. 26). Service is one proof of surrender. To serve we must follow Him (John 12:26).

—R. H. Blackburn.

## PREVAILING VOICES

Luke 23:13-25

- I. The Voice of Self.**
  1. Desire.
  2. Pride.
- II. The Voice of Satan.**
  1. Doubt.
  2. Defiance.
- III. The Voice of the World.**
  1. Amusements.
  2. Associates.

—W. C. Garberson.

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## TWO WELCOMES

Earth opened not a palace gate;  
No mansion royal, nor estate,  
When, long ago, at Bethlehem,  
The Saviour came to dwell with men.  
Earth gave Him but a manger there,  
And later on, a cross to bear.

When, by and by, through matchless grace,

I see my Saviour face to face  
Upon the distant glory shore,  
Where with Him I'll dwell forevermore,  
I know He'll say, "Glad welcome to  
The mansion I've prepared for you!"

—James A. Dillon, in  
The Watchman-Examiner.

## SPIRITUAL INVENTORY

Psalm 139:23, 24

Introduction: Contrast secular inventory with spiritual.

### I. Purpose of Inventory:

1. To reveal true status. "Search me, O God, and know my heart."
2. To reveal true aims. "Try me, and know my thoughts."
3. To reveal that which should be eliminated. "And see if there be any wicked way in me."

### II. Result of Inventory:

1. Basis of a new start—in the light of things revealed.
2. Willingness and desire to advance spiritually. "Lead me in the way everlasting."

Conclusion: Stress importance of inventory, and urge spiritual checkup.

—Howard Johnson.

## THE BLESSED HOPE

Titus 2:13

1. The Truth of His Coming—"I will come again" (John 14:1-3).
2. The Time of His Coming—"in a moment" (I Cor. 15:52).
3. The Triumph of His Coming—the resurrection of dead saints, and the rapture of living saints (I Thess. 4:16, 17).

—Harry G. Hamilton.

## GOD'S DEALING WITH MEN

1. God saw—man's wickedness (Gen. 6:5).
2. God said—"Come into the ark" (Gen. 7:1).
3. God remembered—every living thing (Gen. 8:1).
4. God blessed—faithful Noah (Gen. 9:1).

—Kenneth O. Bouton.

## THE CHRISTIAN'S RACE IN LIFE

Hebrews 12:1, 2

1. The Cloud of Witnesses—"seeing we also are compassed about with so great a cloud of witnesses." (Refer to Heb. 11.)
2. The Clinging Weights—"let us lay aside every weight, and the sin which doth so easily beset us."
3. The Certain Way to Victory—"looking unto Jesus the author and finisher of our faith."

—John L. Bray.

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13. I Love to Tell the Story	
14. We Shall Rise	
15. When Morning Comes	
16. Lead Me Gently Home, Father	
17. On The Jericho Road In the Sweet By and By	
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### THE DYING YEAR

The clouds a cold gray veil had spun,  
And draped the glowing setting sun,  
Like ashen ember on the hearth;  
The silent cold, with stealthy tread,  
Drove man indoors, and beast to bed,  
And phantomed darkness clothed the  
earth.

Within the roaring fire sent forth  
His red-hot challenge to the North,  
While all within now gathered round  
The blazing hearth, whose welcome cheer  
Now glorified the dying year:  
And childhood's holiest joys were  
found.

Without, all nature seemed to tell,  
As plain as ever funeral knell,  
The passing of the dying year;  
The snows had spun his winding sheet,  
The howling winds his dirge repeat,  
And time moved on his funeral bier.

O memories sweet, that now recall  
Those olden scenes, the forms of all  
Who waited there when year was old,  
The beating pendulum of time  
To count, until the midnight chime  
Announced the old year's hours told.  
—John W. T. Givens,  
in *Western Recorder*.

### "EXAMINE YOURSELVES"

II Corinthians 13:5

A stock-taking exercise with which to  
begin the New Year.

1. Your Devotion in Relation to Christ's  
Cross (Gal. 6:14).
2. Your Love in Relation to Christ's Per-  
son (John 21:15).
3. Your Peace in Relation to Christ's  
Triumph (John 16:33).
4. Your Humility in Relation to Christ's  
Example (John 13:15, 16).
5. Your Condition in Relation to Christ's  
Fullness (Col. 1:19).
6. Your Success in Relation to Christ's  
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I Thessalonians 1:5

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1. By preaching.
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II. A Dynamic Gospel—"in power."

1. Work of faith.
2. Labor of love.
3. Patience of hope.

III. A Spiritual Gospel—"in the Holy  
Ghost."

1. The promise of the Spirit.
2. The ministry of the Spirit.
3. Growth through the Spirit.

IV. A Positive Gospel—"in much  
assurance."

1. Past—a "know-so" salvation.
2. Present—a satisfying salvation.
3. Future—a sustaining salvation.

—Robert W. Shobe.

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# HOW TO BUILD UP THE MIDWEEK SERVICE

## A Symposium

### III

1. Choose a leader who will give much time in prayer and preparation.
2. Have subject announced beforehand, say, a week in advance.
3. Begin the meeting with songs carefully selected, suitable for the subject.
4. Pray unitedly for God's guidance and blessing on the service and the guidance of the Holy Spirit as the unseen Teacher.

5. Make the service pre-eminently a prayer meeting, with Bible exposition, choosing suitable Scripture for the occasion. Invite and encourage prayer requests. Plan not to have the pastor or leader give a "lecture" or extended remarks, which often spoil the spirit and purpose of the meeting.

6. Expect every member to take some part and give opportunity for the same. Encourage the younger people.

7. Make the group a working group. Every one a witness. Invite and bring others to enjoy the service.—I. S. Caldwell, pastor M.P. Church, Belvidere, Ill.

### IV

Even though it be the most fragile plant in our garden of Christian work, the midweek service responds amazingly well to hard work and persistent cultivation.

1. Plan the Service. Far too often the minister (and the people) will be found saying, "Oh, tonight is prayer meeting night. I had almost forgotten." If the leader does not know beforehand what he is going to do, let him not expect the people to care much about it. Take care to insert a different, refreshing note into the order of service. No one angle of approach to spiritual things can long retain its appeal.

2. Promote the Desired Spirit. Create by your own attitude and announcements the idea that the midweek meeting provides a type of fellowship and spiritual help not offered by any other service. Make the people to feel deeply on the subject of prayer; help them to know that here they can actually transact business with God, as at no other time.

3. Pray . . . Seriously. The midweek service has too long been tagged by stereotyped petitions that have little or no point except to fill in time and to tell the Almighty what He already knows. The conversion of Charles G. Finney was hindered for a while by his observation that people in his home town prayer meeting never expected to have their prayers answered. Later, he said to his students, "If the people do not know what they are praying for, let them go home." By all means, let us have definite and varied requests, and expect definite answers! People are still interested in results.—Robert A. Cook, pastor First Baptist Church, LaSalle, Ill.

God is not going to be defeated in the end; that thing He began, He is going to carry through until His purpose shall have been accomplished and His Son shall receive the crown.

—Robert E. Speer.

December, 1942

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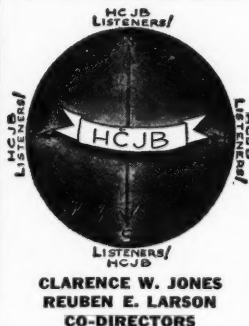
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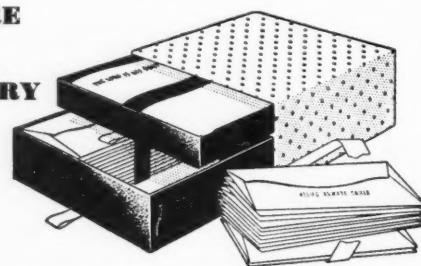
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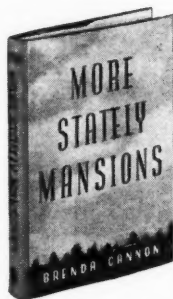
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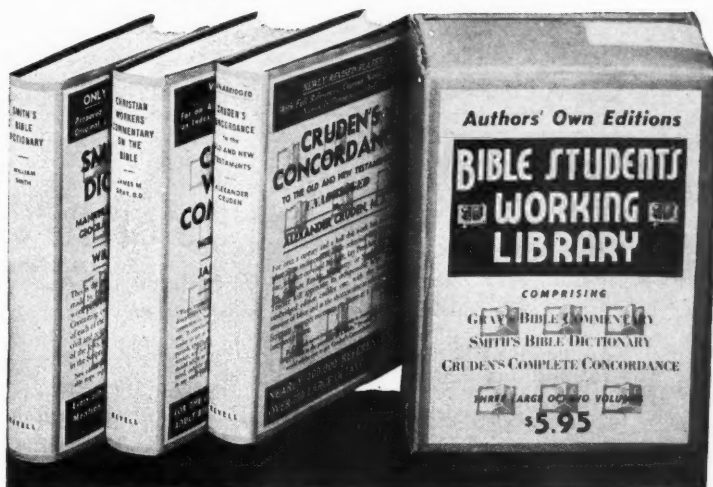
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### Emmanuel

(Continued from page 198)

whether prominent or obscure, is under-  
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"Courage, brother, do not stumble,  
Though thy path be dark as night;  
There's a star to guide the humble;  
Trust in God and do the right."

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And this is the delight of our heavenly home. "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them" (Rev. 21:2, 3).

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O SOLDIER LAD, FAR FROM HOME; lonely worker in the mountains or out on the plains; toilers in factories and shops; missionaries on far-flung horizons; troubled and anxious hearts everywhere, let Christmas bring the glad assurance of "God with us"—with us in life and death and forever beyond.

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# Evangelistic and Bible Conference fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization, as well as city, state, and dates of the meeting.



**O**CTOBER 1 was a great day at Crystal, N.M., ninety miles from Gallup at the mouth of Cottonwood Pass," writes James R. (Railroad Jim) Smith. This is on the great Navajo reservation of thirteen million acres where some fifty thousands Navajos tend their flocks of sheep and goats, and speak one of the most difficult languages in the world. On this day the first Navajo Indian church was dedicated. It is called the "First Navajo Independent Church." Missionaries of the Christian Reformed, Presbyterian, Episcopalian and Baptist denominations were gathered together with several hundred Indians, for the occasion. The beautiful structure of hewn logs was erected entirely by Indian help. The services are conducted by the church's eight Indian elders, five of whom do not speak English. For this reason the dedication service was conducted in both English and Navajo with interpreters. Alfred Hardy, of the United States Indian Service, presided. The meeting was opened by singing "Jesus Saves." Songs were sung in English and Navajo, and an Indian sex-

tet closed the service by singing "Take the Name of Jesus With You." Two ordained elders and evangelists, Tsehe Notah, of Window Rock, and Rodger Davis, of Indian Wells, gave messages. Mr. Hardy told how the church was organized. Jacob R. Kamps and George Oppenhuizen of the Christian Reformed Church; James R. Smith, former pastor of the Presbyterian Church at Fort Defiance, headquarters of the government for the Navajos; and Howard Clark, superintendent of the Navajo Mission and Training School at Window Rock, Ariz., gave the closing addresses. Mr. Smith writes, "This is a wonder of God's grace. These Indians came from heathenism with a polytheistic religion, the principal god being the coyote who made the world, to a saving knowledge of Jesus Christ."

The Baptist Church of Paw Paw, Mich., called the George Dibble Party for a series of meetings the last two weeks in September. The power of the Holy Spirit was manifested in deep conviction in the hearts of the saved and unsaved. Many Christians bore testimonies to victories won, while others to their joy in a new found Saviour. From Paw Paw the party went to Marion, Ind., to the Grace Methodist Episcopal Church, of which Earnest Megenity is pastor. The first week of the series was very discouraging, but by the second Sunday the crowds had increased and the presence and power of the Holy Spirit were evident. Each night of the second week the interest in the meetings deepened. Christians came out boldly for God as they faced the challenging truth

of His Word, and many became deeply burdened for the unsaved. In the young people's meetings many who were professing Christians yielded their lives to Christ and several accepted Him as their Saviour. Two young men from Taylor University confessed Christ. At the family service on Sunday afternoon, parents came dedicating their homes anew to God, and promising to erect family altars.

On October 18, the O. W. Stucky Party concluded two weeks of revival effort at the First Baptist Church of Glendale, Ariz., where C. I. Tucker is pastor. During the campaign 193 came to the altar, and on the last Sunday night, the pastor baptized 12, with others coming into the church by letter and experience. Mr. Stucky writes, "It was a joy to see some of the young couples coming in a family altar consecration, and then hear them tell later what a blessing this had already become in their lives." Other young people came for life service consecration. The Bible reading program received good response."

The Edward VanderJagt Party led in a two weeks' campaign in October, in the Baptist Church of Morocco, Ind. "The people have been stirred," said the pastor, V. E. Squibb. "This is the best meeting we have had during the five years that I have been here."

A union campaign under the New England Evangelistic Association was conducted by Mr. and Mrs. Gerald E. Bonney in Boston, with the Clarendon Street Baptist Church and the Tremont Street Methodist Church co-operating. The pastors are Harold Arthur and Dr. A. Reimer.

Neil McIntyre, blind evangelist, conducted a two weeks' series in September in the Bloem Avenue United Brethren Church, Toronto, Ont. Twelve souls accepted Christ as Saviour. A number of decisions were made in the Sunday school. The evangelist next went to the Bethel Baptist Church in Fergus, Ont., where a time of rich blessing was experienced. A number of decisions were recorded. The pastor, L. G. Hunt, writes that Mr. McIntyre's visit to Fergus was blessed of the Lord to all who heard him.

W. E. Pietsch began a radio evangelistic series October 15 over station KXEL, Waterloo, Iowa. The messages were broadcast on Monday through Saturday at 11:15 each evening with the thought that many people would be reached at that time of night that would not otherwise hear the messages. The series will continue for a year.

The United Brethren Church of Ames, Iowa, the birthplace of Billy Sunday, called Sylvester Sanford for a series in October. The Lord blessed in the re-consecration of many, and a number united with the church. Seventy-five children

Two young Navajos stop for a bite to eat on their way home from the trading post. The women as well as the men and boys are fine riders and they know the countryside to a remarkable extent. Josef Muench photo.



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were enrolled in the children's service, 27 of whom accepted the Lord. The pastor at Ames is Fred Riggs.

There were 237 conversions and additions in the "Christ for Cleveland" campaign led by Hyman Appelman in the Hough Avenue Baptist Church, Cleveland, Ohio. In the First Baptist Church of Enid, Okla., 132 conversions and additions were recorded. The meetings in Central Baptist Church, Hot Springs, Ark., where T. Hurley Jordan is pastor, resulted in 86 decisions and additions. Raymond Marston led the singing.

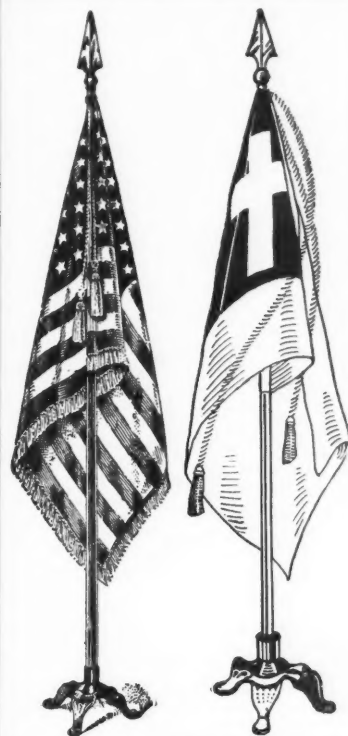
The fall series of evangelistic meetings held by G. E. Vinaroff began in September, at the Boulevard United Brethren Church, Portsmouth, Ohio. God blessed the effort to the salvation of many souls. Eleven were received in the church on the last day. From Portsmouth, Mr. Vinaroff went to Bremen, Ind., for a two weeks' crusade. This was his second meeting in the church. Souls came to the altar and accepted Christ as their Saviour. The interest and attendance during the second week was more than double that of the first week. The evangelists next went to Decatur, Ill., to be with the First United Brethren Church where a profitable meeting was held.

The Kendall Methodist Church of Gobles, Mich., of which Herbert R. Strong is pastor, reports a good meeting under the leadership of Richard W. Neale, of Wheaton, Ill., who was assisted by Arvid E. Burden.

A gracious revival was experienced by the First Baptist Church, Emporium, Pa., when Mr. and Mrs. L. James Kindig led in a two weeks' series. One of the things of note was the great blessing received by Christians. Paul D. Raycroft, the pastor, writes that there were more testimonies of personal help and blessing among church members than in any previous campaign in the church.

Four weeks were spent at the Fundamental Baptist Church of Wichita, Kan., by John Carrara, who assisted Art Wilson, the pastor, in a special revival effort. Each morning at 7:00 o'clock Mr. Carrara broadcast from one of the local stations. On Sunday two broadcasts on separate stations were given. From October 4 to 18, Mr. Carrara held a series of meetings for the Fundamental Baptist Church of Kansas City, Mo., of which Don Husted is pastor. Although the church was going through a remodeling program the meetings proved successful. For the last ten days of October the evangelist ministered at the Bible Baptist Church of El Reno, Okla., where David Cavin is pastor. Souls were saved and the services proved a blessing to the community. Every morning Mr. Carrara held classes in Personal Soul-Winning, which were well attended. Many caught the vision of contacting souls for the Lord. Mrs. Carrara conducted children's meetings which were well attended, and some of the children accepted Christ.

Guy W. Green was the evangelist for the annual meeting held in the Emanuel Evangelical Church, El Paso, Ill. The pastor of the church, F. L. Reetzke, led the music, using his violin effectively. The meeting was successful in attendance and results. For the first time in more



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## E V A N G E L I Z A T I O N

than twenty-five years the Markham Memorial Presbyterian Church of St. Louis, of which L. V. Osborne, is pastor, held an evangelistic meeting in October under the leadership of Mr. Green. Thirty-eight persons were received at the last Sunday morning service.

Marion Beene spent the month of October in Greensboro, N.C., at the Bailey Memorial Baptist Church. Many conversions and rededications were recorded. Mr. Beene was elected temporary pastor during the time in which he ministered at the church.

Carl C. Harwood conducted a five-day meeting at the Bethel Baptist Church, Salt Lake City, Utah, H. Lyon Baynes, pastor. The following two weeks were spent at the First Baptist Church of Yuma, Ariz., where W. Ray Gorsage is pastor. God signally blessed in these meetings in which more than 70 souls were won to Christ.

Peter H. McCarthy, founder and superintendent of the Peter McCarthy Morning Star Mission in Joliet, Ill., writes that the thirty-third year of the mission has been prosperous spiritually and materially. There were 440 conversions. Free meals furnished totaled 5,917; free beds, 2,612; free clothing, 1,185; doughnuts to children, 356 dozen. Police court and jail visits amounted to 317, relief to 142 families, and bus and railroad fares were paid for 195.

A number of souls were saved and many accessions to the church were the result of meetings conducted by R. J. Kees at the First Baptist Church of Garden City, Mich., where Ray E. Garrett is pastor. A public address system was installed for overflow crowds. Mr. Kees also conducted two weeks of services at the Greenwood Avenue Methodist Church, Jackson, Mich., where Myron E. Hoyt is pastor. The church was stirred by the Holy Spirit through messages in song and sermon. A goodly number of definite commitments of life to Christ were registered.

The Jubilate Trio reports successful meetings in Akron and Delightful, Ohio, and Amboy, Ill. Miss Stevens of the trio, gave chalk talks, readings, and illustrated hymns with colored lights, while the other members gave a musical background. They conducted children's meetings in each place. They also had the opportunity of giving programs in some of the schools.



### NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

The first week of October, Dr. Carl Armerding held a Bible conference in the South Baptist Church, Lansing, Mich., D. T. Yaxley, pastor. From Oct. 13 to 18 he held meetings in Town Hall, Philadelphia, Pa., with Dr. Homer Hamontree leading the singing. Mr. Schuyler English wrote of the splendid interest in the timely messages. The Moody Fellowship of Cincinnati held its annual Bible conference Oct. 19-22, in the Trinity Methodist Church, with Dr. Armerding as speaker. In the Williamson Avenue Baptist Church, Dearborn, Mich.,

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### BETTY BEST

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Dr. Armerding gave addresses Oct. 25-30,  
with satisfaction and blessing to many.

Although the meetings were inter-  
rupted by the death of his mother, W.  
Douglas Roe brought to successful close  
the meetings he was holding Oct. 4-18  
in the First Baptist Church, Allentown,  
Pa., R. L. Carlberg, pastor. Twenty-two  
professed conversions were reported. Mr.  
Roe continued his work Oct. 21-Nov. 1,  
by a campaign in the Grace Baptist  
Church, Binghamton, N.Y.

W. W. Shannon and M. A. Guido held  
a campaign in the First Baptist Church,  
Cheyenne, Wyo., G. D. White, pastor.  
The proximity of Camp Warren and  
other important war activities gave op-  
portunity for service to war workers.  
Civilians and soldiers received great  
blessing. There were 60 professed con-  
versions in the church and 62 at the  
camp. Oct. 25-30 the team held meet-  
ings in the Church of the Brethren,  
Lewistown, Pa., Harold Snider, pastor.  
There were nine professed conversions  
and 150 reconcersions.

J. O. A. Luckman, acting director of  
the Extension Department, was guest  
speaker for the B.Y.P.U. of the Im-  
manuel Baptist Church, Kenosha, Wis.,  
the first Sunday evening in October. On  
Oct. 25 he supplied the pulpit of the  
Calvary Church, Kalamazoo, Mich., O. H.  
Gerstenkorn, pastor.



### FUTURE ENGAGEMENTS

Marion Beene—Jan. 3-17, Horton, Kan.; Feb. 1-  
15, Williamsport, Pa.  
Charles E. Boren—Jan. 3-17, Beckerville, Mich.  
Earl W. Braun—Nov. 17-29, Cleveland, Ohio;  
Dec. 1-6, Corning, N.Y.  
Russell M. Brougher—Dec. 6-21, Glendale, Calif.;  
Jan. 10-25, Los Angeles, Calif.; Jan. 30-Feb. 15,  
Denver, Colo.; Feb. 21-Mar. 8, Williamsport, Pa.  
John Carrara—Nov. 24-Dec. 13, Tulsa, Okla.;  
Jan. 3-17, Bellingham, Wash.; Jan. 19-31, Everett,  
Wash.; Feb. 7-21, Preston, Wash.; Feb. 23-Mar.  
7, Seattle, Wash.; Mar. 8-12, Custer, Wash.; Mar.  
14-28, Seattle, Wash.; Mar. 31-April 18, Portland,  
Ore.

W. L. Denlinger—Dec. 6-20, Harrisville, Ohio;  
Jan. 3-20, Stelvidio, Ohio; Feb. 1-14, Mt. Zion,  
Ind.; Feb. 15-28, Wabash, Ind.  
Carl C. Harwood—Nov. 25-Dec. 20, Denver,  
Colo.; Jan. 3-17, Broken Bow, Neb.; Feb. 7-14,  
Lincoln, Neb.; Mar. 14-28, Belmond, Iowa.  
Jubilate Trio—Dec. 6-Feb. 7, Enid, Okla., and  
Evansville, Ind.; Feb. 15-28, Buffalo, N.Y.; Mar.  
15-Apr. 4, Harrisburg, Pa.; Apr. 5-18, Youngsville,  
Pa.

R. J. Kees—Nov. 24-Dec. 6, Rockford (West  
Cannon), Mich.; Dec. 7-20, Elkhart, Ind.; Jan. 12-  
24, Holsopple, Pa.; Jan. 25-Feb. 14, Bellefonte,  
Pa.; Feb. 15-28, Houseville, Pa.; Mar. 1-14, Arona,  
Pa.; Mar. 16-28, Grand Rapids, Mich.  
F. J. Miles—Nov. 29-Dec. 4, Collinsville, Ill.;  
Dec. 6-11, Three Rivers, Mich.; Dec. 12-17,  
Newago, Mich.

Richard W. Neale—Nov. 29-Dec. 6, Wheaton, Ill.;  
Dec. 7-20, Sheboygan, Wis.; Dec. 26-29, Kendall,  
Mich.; Dec. 30, Grand Rapids, Mich.

Albert Peterson—Dec. 1-13, Wrightsville, Pa.  
W. E. Pietsch—Nov. 10-Dec. 15, Des Moines,  
Iowa; Jan. 4-10, Sioux City, Iowa; Jan. 11-13,  
Chicago, Ill., and Kalamazoo, Mich.; Jan. 15-Feb. 1,  
Halifax, N.S.

Sylvester Sanford—Nov. 30-Dec. 13, Medora,  
Ill.; Dec. 14-20, Galesburg, Ill.; Jan. 18-31, Phil-  
lipsburg, Ohio.

Gipsy Smith—Dec. 2-13, Evansville, Ind.; Jan.  
10-24, Gadsden, Ala.; Feb. 7-21, Danville, Va.;  
Mar. 7-21, Newark, N.J.

O. W. Stucky—Dec. 6-20, Springfield, Mass.;  
Jan. 3-17, Detroit, Mich.

G. E. Vinaroff—Nov. 30-Dec. 13, Columbia City,  
Ind.; Jan. 3-17, Portsmouth, Ohio; Jan. 18-31, Co-  
lumbus, Ohio; Feb. 1-14, Newark, Ohio; Feb. 15-  
28, Warren, Ohio; Mar. 1-14, Lima, Ohio; Mar.  
15-28, Columbus, Ohio; Mar. 29-Apr. 11, Chillicothe,  
Ohio.

Harry Vom Bruch—January, Evansville, Ind.  
Edward White—Nov. 30-Dec. 4, Chicago, Ill.;  
Dec. 6-20, Clay City, Ind.; Dec. 28-Jan. 10, Bick-  
nell, Ind.

Howard S. Williams—Nov. 22-Dec. 20, Mobile,  
Ala.; Dec. 27-Jan. 3, Columbus, Ohio.  
Anthony Zeoli—Dec. 6-20, Mobile, Ala.

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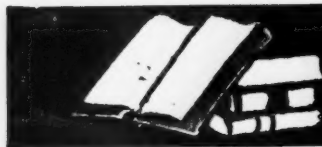
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## Keswick in London, 1942.

It's a long leap from the hills of Keswick to the streets of London, but the war is causing many long leaps, and many unusual things are being tried. The Keswick Conference has been held annually for far more than half a century, but never was its message more needed than in 1942.

Probably with the idea of taking the conference to the people rather than expecting the people to journey to the conference, it was decided to convene in London. We don't know anything about attendance, but this little paper-covered volume under review gives us the messages, and they are good.

Among the speakers the best known name to Americans is that of Dr. W. Graham Scroggie, and his message is one of the best. This is not the order of importance, but there are splendid brief messages from Bishop Frank Houghton, Rev. Colin C. Kerr, Rev. W. H. Aldis, R. A. Laidlaw, and some eight or ten others. In these messages Christ is exalted and He is presented as a living reality—as One whose life is imparted to us, and that life equal to every need we can ever know.

122 pages. 4 1/4 x 7 1/4 inches. Marshall, Morgan & Scott, London. \$1.00.

## David Livingstone, by Basil Miller. W.H.H.\*

This is a thrilling story of the intrepid heroism and tenacity of a consecrated man, braving disease and peril, overcoming difficulties and discouragements, devoting all his gifts and powers to God among the people of a mysterious and perilous Africa. It is a story of daring and adventure stranger than fiction, and much more thrilling because undertaken in the service of God and man. One shares Livingstone's burning indignation at the inhuman slave trade and the equally burning desire to "strike this evil" and proclaim liberty to the captive. One also thrills at the power of the gospel to tame savage hearts and make them new creatures in Christ Jesus. The author makes clear that Livingstone was not a whit less the missionary than explorer. To him "the end of the geographical feat" was "the beginning of the missionary enterprise."

163 pages. 5 1/2 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00.

N.J.S.

## The Funeral, by Andrew W. Blackwood, D.D.

This is, as the publicity statement says, a source book for ministers. It deals exclusively with the funeral, and certainly meets a definite need. The author's treatment covers every important phase of the subject, such as the essential problem facing the Christian pastor, visiting the dying and the bereaved, arranging for the funeral, Scripture readings and the prayers, knowing what to preach and when not to preach, the service beside the grave, the interment or cremation, funeral services when participated in by fraternal organizations and military officers. It also deals with funerals of a difficult and perplexing nature, closing with the pastoral ministry after the funeral. Quite an extensive classification of Scripture readings gives suitable texts for funerals, with suggestions as to the prayers, music, and quotable poetry.

\*Dr. Will H. Houghton.

This book will be of definite value to all pastors and especially to the young minister as he enters upon his pastoral duties.

253 pages. 5 1/2 x 8 inches. The Westminster Press, Philadelphia. \$2.00.

P.B.F.

## The Pastor as a Personal Counselor, by Carl J. Schindler.

This purports to be a manual of pastoral psychology. It is a discussion of some things about human nature which are important to ministers who deal with human problems throughout the days of their ministry. The scope of the book can be comprehended by noting the chapters: Preparation for Counseling, the Pastor's Personality, Psychological Types, Learning from the Psychiatrist, the Pastor as Marriage Counselor, Ministering in the Sick Room, Mental Diseases, and the Therapeutic Value, Group Experience.

It can be readily inferred from this range of topics that there is laid a broad basis for helpfulness on the part of the pastor in personally counseling his people. The modern pastor, while in love ministering to his people, needs the help which is derived from a knowledge of their problems, and a knowledge of human nature. That people have real problems is undebatable. It is the pastor's duty, as far as possible, to lend proper aid to his people in helping them to solve their problems. Without necessarily endorsing everything that the author says, it is a pleasure to commend this book to the attention of Christian ministers, especially those who are called to be pastors.

147 pages. 5 x 7 1/2 inches. The Muhlenberg Press, Philadelphia. \$1.25.

P.B.F.

## The Presbyterian Digest, by Lewis Seymour Mudge, D.D.

The nature of this work can best be understood by giving the explanatory note which appears in the early pages of the book.

"In the year 1908 the General Assembly, looking forward to the issuing of a new Digest, approved the plan of placing in a separate volume all permanent documents of the Church and its agencies, and including in the Digest only matters of direct relation to the interpretation of the constitution of the Church and the current work of its agencies."

"In endeavoring to carry out this plan, the editors of this Digest have sought to preserve the fivefold treatment of the material as a whole which has been followed in the past, thus disturbing as little as possible the familiar form of the Digest; viz., Part 1, containing the Historical Documents; Part 2, the Confession of Faith; Part 3, the Form of Government; Part 4, the Book of Discipline; Part 5, the Directory for Worship."

"Part 1, consisting exclusively of historical documents, has been placed in a separate volume, Volume 2, together with such portions of the other several parts as do not have direct relation to the interpretation of the constitution or to the work of the agencies. Therefore, Volume 1 opens with Part 2, containing the text of the confession of faith, together with the accompanying acts and dealings consonant with the Assembly's direction; and so on through the succeeding Parts 3, 4, and 5."

This is a work which portrays the history of the development of Presbyterian law and practice. Every Presbyterian minister and elder should have access to this voluminous record. It is not only valuable for Presbyterian leaders, but for all students of modern church history who would know the genius of the Presbyterian Church.

Vol. 1, 1103 pages; Vol. 2, 967 pages. 6 x 9 inches each volume. The Westminster Press, Philadelphia. \$3.75 per vol.

P.B.F.

## Manual of Presbyterian Law, edited by Lewis Seymour Mudge and William Parker Finney.

This is a manual for church officers and members, setting forth the government, discipline, and worship of the Presbyterian Church in the United States of America.

This 1940 edition, with contents and index, is issued in answer to a demand for a book which would contain in brief compass and simple form the substance of the constitution of the Presbyterian Church in the United States of America and the digest of its laws.

412 pages. 5 x 7 inches. The Westminster Press, Philadelphia. \$1.50.

P.B.F.

## Constitution of the Presbyterian Church in the United States of America, by William Barrow Pugh, D.D.

This 1941 edition contains the confession of faith, the larger and shorter catechisms with approved text, form of government, book of discipline, directory for the worship of God, constitutional rules and rules for judiciaries revised to contain all the amendments up to and including the 1941 General Assembly.

It goes without saying that a copy of this book should be available at every session meeting.

532 pages. 5 x 7 inches. The Westminster Press, Philadelphia. \$1.50.

P.B.F.

## Favorite Psalms for Children, illustrated by Marie Stern.

The publishers have made a very wise selection of eighteen psalms which boys and girls best comprehend and appreciate, including Psalms 1, 23, 90, 91, 100 and 103. The text is the King James Version, printed in large type for the children themselves to read. Thirty-six lovely illustrations, several of them full-page and in color, add atmosphere to the thoughts of the psalmist. This very attractive book will certainly help children make the Lord's strength and protection and loving-kindness living realities in their daily conduct.

40 pages. 8 x 9 1/2 inches. Grosset and Dunlap, New York. 50 cents.

L.E.L.

## Evangelical Action!

This book is of great significance. It is the report of the organization of a new movement among evangelical Christians for united action in view of the modern departures from the faith. Many leaders in Christian work regard this move as the most significant sign of the present century. The addresses given at the first national conference of this movement at St. Louis in April, 1942, are here reported. They are of a high quality, and are a trumpet call to evangelicals to unite in the presence of the deniers and the falsifiers of the truth. Let us help this concern by prayer and sympathy as we watch the progress of this movement, which has great promise of developing into a strong witness to Christ and His truth in the last days, if kept under divine leadership.

160 pages. 5 1/4 x 7 1/4 inches. United Action Press, Boston. \$1.00.

M.I.R.

## Six Kings of the American Pulpit, by Clarence Edward McCartney, D.D., Litt.D.

This is the Smythe course of lectures given at the Columbia Theological Seminary of the Presbyterian Church in United States in 1939. The distinguished names presented in that course of lectures were George Whitefield, Matthew Simpson, Henry Ward Beecher, Phillips Brooks, T. DeWitt Talmage, and William Jennings Bryan.

This is a most interesting and helpful book. Every minister should be acquainted

with the lives and works of these six men. It ought especially to come into the hands of young men who are preparing for the Christian ministry.

The presentation of William Jennings Bryan, the Christian layman, with the recognition of his unusual talents is most interesting and helpful, but it may seriously be questioned as to whether he should be classed with the men who distinguished themselves in the Christian pulpit, since he was a lawyer and politician rather than a preacher.

210 pages. 5½ x 8 inches. The Westminster Press, Philadelphia. \$1.50.

P.B.F.

**Peloubet's Select Notes on the International Sunday School Lessons**, by Wilbur M. Smith, D.D.

The sixty-ninth annual volume of this great commentary is remarkably illuminating in information, brilliant in ability to sustain interest, and sparkling with suggestions for further study. It is certainly not out of place to observe that any Sunday school lesson commentary which runs through so many issues must have that which Christian people find helpful, stimulating and essential.

A glance is all that is necessary to discover that the format of the book is excellent. It is profusely illustrated with pictures (including certain standard works of art in color) and clear maps. Each lesson carries the Scripture text as well as the comments thereon. The index makes the volume valuable for future reference, as well as for present instruction on the current lessons.

The commentary contains a selection of the finest comments from conservative literature. The editor, so well acquainted with the voluminous literature which has been written on so many of the subjects involved in the lessons of the year, has brought together the very cream of exposition; he has run the gamut of sound writings in his comments—from the critical to the devotional. The editor is not content to give only what others have said, but frequently gives a helpful exposition of his own. There is always a breadth of view in his interpretations. Here is an interpreter—whether commenting or quoting—who is aware of the problems in subjects other than the fundamentals, and who is not hesitant to state his own convictions. Albeit, his pronouncements are made without animus.

There are three more observations which ought to be made: (1) The bibliographies on the life of Christ, the life of Moses, the Decalogue, and the Gospel of John are excellent; the brief word of comment made on a number of volumes cited is of great value, for these observations are made by one well acquainted with the field of biblical literature. (2) The outlines furnished with each lesson are most suggestive. (3) The questions appended to each lesson ought to provide for interesting discussion periods.

It is a joy to commend this scholarly, stimulating and scriptural lesson help.

437 pages. 5¼ x 8½ inches. W. A. Wilde Company, Boston. \$2.00. W.C.

**Ken Bails Out**, by Basil Miller.

Boys and girls will be thrilled with the breath-taking adventures of the ranch boy, who is forced to bail out with his companion, Ray, in the High Sierras. Ken helps to capture a criminal who has held the guardian of thirteen year old Lorlei Lane in the mountains, braves a storm and a pack of wolves to get a doctor for Ray to save his life, and sees Lorlei united with her long-lost mother. Through all the dangers, Ken holds fast to the promises of God and to his faith in the care of the heavenly Father.

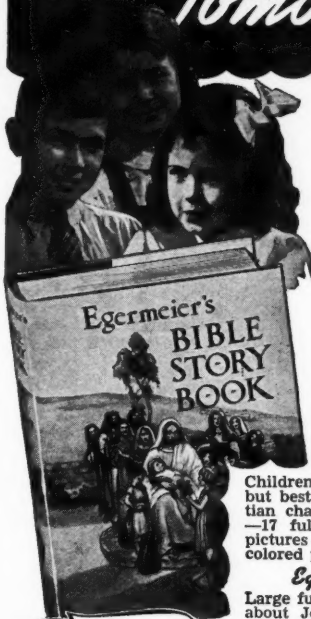
76 pages. 5 x 7½ inches. Zondervan Publishing House, Grand Rapids. 50 cents. L.E.L.

**Patty Lou of the Golden West**, by Basil Miller.

Patty Lou at fourteen has much that girls her age consider the height of desire, wealth, talent, popularity and fun. When

December, 1942

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16 pages. 6 x 9 inches. Concordia Publishing House, St. Louis. 5c each; 50c dozen; \$3.50 hundred. L.E.L.

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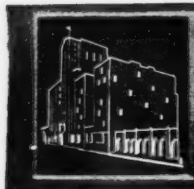
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This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.



## ANNOUNCEMENT

**M. A. DARROCH** has resigned as director of the Christian Workers Bureau to become pastor of the Evangel Baptist Church, Newark, N.J. Mr. Darroch is a graduate of the Institute and has done excellent work in the Christian Workers Bureau. The Institute wishes him blessing and success in his new work.

## FACULTY AND STAFF ENGAGEMENTS

Wilbur M. Smith, Dec. 27-Jan. 5, First Mennonite Church, Berne, Ind.

Talmage J. Bittikofer, Dec. 27-Jan. 5, First Mennonite Church, Berne, Ind.

W. P. Loveless, Dec. 4-5, Youth Council Week-end Conference, Johnson City, Tenn.

## RECENT SPECIAL SPEAKERS

Peter Pell, Evangel Mission, Grand Rapids, Mich.; Kenneth Chapman, evangelist, New York, N.Y.; Paul Hutchens, author, George, Iowa; Leonard Eilers, evangelist, San Fernando, Calif.; J. Irvin Overholtzer, director, Child Evangelism Fellowship; Peter Deyneka, director, Russian Gospel Mission; Alex Wilson, missionary to India, Scandinavian Alliance Mission; C. J. Glittenberg, missionary to China, China Inland Mission; Robert Atwood, missionary to South America; George C. Weiss, president, Gospel Missionary Union, Kansas City, Mo.; Lulu Ervin, Midwest secretary, American Mission to Lepers; K. Paul Yphantis, field superintendent, Greek American Missionary Association; Gipsy Smith, evangelist.

## FROM FIELDS AFAR

**Russell H. Glazier '26**, and family, 2408 Fifty-third Street, S., St. Petersburg, Fla., were among the 600 missionaries from all over the Orient repatriated by Japan. Mr. Glazier's service in occupied China made him an observer of Japan's attitude toward conquered people, which consists of the application of economic pressure, flooding the territory with narcotics etc. In 1940 the Glaziers engaged in rescue work among these addicts, which was so blessed that University Hospital of Nanking, a united effort, made Mr. Glazier director of its Religious Department, and encouraged him to open a work for addicts on the lines followed at Yangchow, which placed direct reliance upon faith and prayer, minus the use of medicine. Now they are finding a

new field of service among the thousands of soldiers and others at St. Petersburg.

**S. Margaret Wallace '37**, has been a patient in Bremmersdorf Hospital in Swaziland, S. Africa, since May 1, suffering from an impaired heart and nerves complicated by the ravages of tropical parasites. As soon as she is able to leave the hospital, she is to begin a two-month's holiday to recruit her strength.

**Gerald K. Troutman '39**, and **Mrs. Troutman (Betty Shay '38)**, are Sudan Interior missionaries located at Roni, via Box 14 Kano, Nigeria, W. Africa. "We do not hear any war news up here, except twice a month," they say. Their present responsibility is the care of lepers in two "walled compounds." "They attend services every day, and are thus under the sound of the gospel for weeks, months, or even longer." Mr. Troutman soon expects release from station work so he can itinerate among the villages.

**Mrs. A. V. Ramiah (Elizabeth De Young '20)**, Telugu Village Mission, Adoni, Belary Dist., South India, was awarded the Kalsar-i-Hind silver medal July 15 at a public meeting in her district, at which the governor of Madras Presidency was present. This medal is awarded for outstanding "public service in India," and is often given by a grateful government to missionaries after a long term of service, in Mrs. Ramiah's case, twenty-one years.

**W. Cloyd Stewart '42**, after attending the Summer Camp of Linguistics held this year on the campus of the University of Oklahoma, spent three weeks in Mexico attending the annual business meeting of the Wycliffe Bible translators preparatory to his assignment for work among the Amuzgoz Indians in the state of Oaxaca, southern Mexico.

**Mary G. Feister '32**, Central American Mission, Apt. 20, Granada, Nicaragua, C.A., after spending a refreshing vacation in the higher and cooler climate of Costa Rica, is back in Nicaragua—"to trudge at sea level along the hot dusty roads or pick one's way through the mud over slippery trails soaked by the torrential downpours of the wet season, often with improper food, thirst and weariness, but withal in the 'garden plot' which is mine to tend while He prepares for me the promised mansion."

## STUDENTS OF OTHER DAYS

**Robert C. Johnson '32**, is a patient in Monson State Hospital, Palmer, Mass., and appreciates visits from classmates and friends.

**David L. Forsythe '28**, and **Mrs. Forsythe (Lila Mae Stanton '37)**, 210 East Fifth Street, Marshfield, Wis., report their first anniversary as directors of the Rural Bible Crusade in Wisconsin. They contacted more than 4,000 rural schools by mail and 500 by personal calls, en-

rolled some 5,000 children in the Bible memory contest; distributed 16,241 Bibles or portions thereof, plus 500 Moody Colportage books; and conducted 21 summer schools and a camp for children. Conversions reported, 194; persons restored to Christian fellowship, 26.

**Norman Q. Erb '31**, of the Rural Bible Crusade, is engaged in follow-up work in relation to the daily vacation Bible schools conducted during the summer in the rural communities of Wisconsin. He visits these places, enrolling children in a Bible memory contest, holding special meetings, and organizing Sunday schools.

**Alvin V. Canady '29**, Gravette, Ark., has resigned from the Carbondale Community Tabernacle, Tulsa, Okla., to engage in rural evangelism.

**Edward N. Rogers '40**, is pastor of Mt. Zion Baptist Church, Piasa, Ill., which for seventy years was on a part-time schedule, but under God's blessing has now become a full-time work. The church has built a new parsonage. The summer Bible school held the attention of 105 teachers and children for two weeks, and the congregation is looking forward to a revival effort during November.

**Joseph F. Misicka '33**, is pastor of Emmanuel Church, Spruce Street and Mesa Road, Colorado Springs, Colo. He writes: "The nearby army camp and air base provide a great opportunity. We are beginning to see the Lord's blessing upon the work."

**Marjorie B. Robinson '41**, is engaged in missionary work at Big Laurel, Ky.

**Mrs. Harlen Clayton (Rachel Sawyer '38)** has been assisting her husband in the pastorate of the Meridian (N.Y.) Federated Church.

**Daniel K. Schatz '41**, was ordained Sept. 1, by a council of Baptist churches in the LaSalle (Ill.) Association, and is pastor of the First Baptist Church, Brayton, Iowa.

**Harold H. Pitt '27**, and **Mrs. Pitt (Beatrice Walker '32)**, who are laboring for the salvation of souls in rural missionary work in the southern mountains, write: "Many meetings have been held in churches that have grown spiritually cold, and Christians have been awakened to the need of pressing on to a deeper prayer life. The Lord has greatly blessed our open-air services where we used the loud speaker in giving voice to illustrated songs and messages. Many unsaved come to these services who otherwise would not hear the gospel."

**Robert E. Atwood '38**, and **Mrs. Atwood (Anna Winger '38)** are on furlough from Honduras, where for three and a half years they labored among the Miskito Indians. They are now at the Institute, where Mrs. Atwood is finishing her work looking forward to graduation, and Mr.

Atwood is taking some special subjects and filling speaking engagements.

Albert Simpson Reitz '18, and Mrs. Reitz (Elsie M. Oehmcke '18) are located at 1208 Park Avenue, Inglewood, Calif. Mr. Reitz is in his seventeenth year as pastor of Fairview Heights Baptist Church, which on June 7 dedicated a beautiful and commodious house of worship. The church makes no use of any commercial schemes to raise money, but is wholly supported by the free-will offerings of God's people.

Roy F. Flint '29, has become pastor of the Baptist Church at Hermon, N.Y.

Claude M. Sailhamer '42, was recently ordained, and is now pastor of the Geneseo (Ill.) Baptist Church.

Martin O. Wedge '40, and Mrs. Wedge (Harriet Olson '37) are located at 39 S. Avon, St. Paul, Minn. Mr. Wedge is employed at the Union Gospel Mission, St. Paul, and Mrs. Wedge is engaged in work with the Child Evangelism Fellowship in Minnesota.

Frieda Koester Priestly '33, the death of whose husband Eric was announced in our March, 1941, issue, has left Lisburn, North Ireland, where he was a pastor, and with her son and daughter is now located at 1401 Cottage Place, N.W., Canton, Ohio.

J. Allen Blair '38, and Mrs. Blair (Elva Butscher '38) recently accepted a call to the Community Church of Savanna, Ill., and are now living at 346 Chicago Ave., in that city. For the past five years, Mr. Blair has been the pastor of Hope Mission, Peoria, Ill. While there he received his B.A. degree from Bradley College, and at present is taking further work at the Theological Seminary of the University of Dubuque (Iowa).

Clarence M. Keen '18, pastor of Benton Street Baptist Church, Kitchener, Ont., for the past five and a half years, has accepted a call to High Park Baptist Church, Toronto, where he may be addressed at 349 Runnymede Road. During Mr. Keen's incumbency, the Kitchener church has increased its membership by the addition of 261 persons, 180 by baptism. The present membership is 729. Fifteen young men and women of this number have entered Bible schools and colleges in preparation for full-time Christian service. The new field is rich in opportunity, though at present deficient in membership and attendance, encumbered by a large debt, and without a parsonage. Mrs. Keen has assisted her husband; together they originated the morning devotional program on the local radio station, and for five years have not missed a service.

O. William Shumaker '35, crippled by spastic paralysis when about a year old, and unable to walk until after he was sixteen years old, was struck by an automobile at Elkins, W.Va., Oct. 14. A passing motorist found him unconscious and took him to the nearby Davis Memorial Hospital, where he is in a serious condition. Without financial reward he distributed Christian literature, including thousands of tracts, using his small allowance to buy Scofield Bibles for those in need.

Keene Spitler '38, designated for missionary service in Somaliland, East Africa,

but prevented from sailing by the war situation, is functioning at the Salvation Army Center, 758 Westminster St., Providence, R.I., as an instructor in religious education, the band, and a group of musicians known as the "Songsters."

Jean Baxter '35, on the second leg of her journey to her mission station in Kenya Colony, East Africa, has reached Capetown.

William George Lowe '36, is assistant director of the Gospel Mission to Israel, Inc., Newark, N.J.

Frank B. Hopkins '41, and Mrs. Hopkins (Nadeen Cowan '41) are teaching the Bible in grade schools at Glen Ayre and Buladean in the Bakersville, N.C., area, in co-operation with the Carolina Mountain Fellowship.

Frederick A. Kirker '31, 148 Richards Road, Columbus, Ohio, is serving in the armed forces of his country as Divisional Chaplain of the 37th Division, 112th Medical Corps, with the rank of colonel.

Francis E. Hand '31, a chaplain in the U. S. army with the rank of captain, was reported missing in action on October 14. He was a graduate of the Pastors Course, and served several Methodist churches in New Jersey before entering his country's service in the fall of 1940. He was stationed for a short time at Fort Snelling, Minn., later at the port of embarkation, New York City, and has been serving in Newfoundland since January, 1941. He was on board the *Caribou*, a boat making trips twice weekly between Sydney, Nova Scotia, and Port Aux Basque, Newfoundland, when the boat was torpedoed by a submarine. His wife is also a graduate of the class of August, 1931. He has one son, Francis Robert, seven years old.

Your own way has been the way of death; why not turn to Christ's way—the way of life?—Jock Troup.

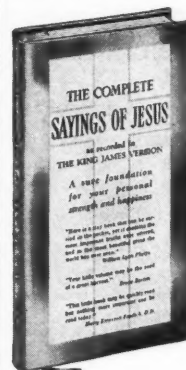
If a man love me, he will keep my words.

John 14:23

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## BIRTHS

To Charles Gordon Davies '40, and Mrs. Davies, a son, Donald Glyn, June 27.

To David B. John '37, and Mrs. John, a son, William Harrison, Oct. 6.

To A. Keene Spittler '38, and Mrs. Spittler, a daughter, Tamma Ruth, Oct. 15, at Providence, R.I.

To Eugene A. Rohe '36, and Mrs. Rohe (Bernice Lindsay '37), a daughter, Joann Priscilla, Sept. 29, at Bowbells, N.D.

To Harley H. Rutherford '41, and Mrs. Rutherford (Elma Kitchen '36), a son, James Andrew, June 17, at Dos Palos, Calif.

To Leslie M. Van Inwegen '35, and Mrs. Van Inwegen (E. Isabelle McNutt '36), a daughter, Aug. 28, who died on Sept. 24, at Langeloth, Pa.

To Hubert D. Reynhout, Jr., '34, and Mrs. Reynhout (Doris R. Rogers '34), triplets, Joan Marie, Jonathan Carl, and James Kenneth, July 6, in Mysore City, South India.

To William Doughty '40, and Mrs. Doughty (Olga Erickson '40), a son, William Paul, Sept. 22, at Oakland, Calif.

To Charles Ward '39, and Mrs. Ward (Margaret Thompson '39), a son, Charles Gilbert, Jr., Oct. 13, at San Cristobal, Venezuela, S. Amer.

To C. Ellsworth Depew, '41 and Mrs. Depew (Mildred McCormick '40), a son, Richard Ellsworth, Sept. 30, at Ossining, N.Y.

## MARRIAGES

Carl W. Davis '42, and Agnes M. Larson '42, May 29, at East Chicago, Ind.

Robert J. McMillan '42, and Berniece Woodrum '42, Sept. 12, at Waterloo, Iowa. Cecil D. Finrock '41, and Hope Evangeline Hayward '41, Oct. 23, at Kansas City, Mo.

Robert E. Harris and Ruth L. Lynn '39, Sept. 26, at Elkhart, Ind.

Frank Nickel and Eva Jantz '41, Oct. 4, at Hillsboro, Kan.

Martin O. Wedge '40, and Harriet M. Olson '37, Sept. 24, at St. Paul, Minn.

Bernhard J. Nickel '42, and Doris A. Champney '42, Sept. 1, at Stoughton, Wis.

## DEATHS

Leonard H. Clymer '41, with his three-year-old son David, of Chicago, were instantly killed Oct. 9 by a bolt of lightning while on the farm of his father-in-law. He was a factory worker, and also an ordained minister.

James Ostema, Jr., '40, was stricken with meningitis and died Oct. 25. He was pastor of a church at Charleston, Ill.

Emile E. Bickler '31, a graduate of the Evening School, a former matron, and later employed in the linen room of the Institute, died Nov. 4 in Chicago.



## A NEW SUBSCRIBER WRITES

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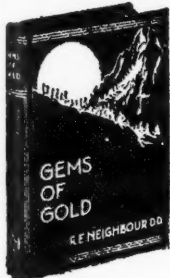
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(Continued from page 211)

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"He could have been a fraud, though," the private persisted.

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## The Agencies of New Birth

(Continued from page 206)

Human cunning must be forsaken for the power of the Spirit. When questions arise, they must be answered by pointing men to the supernatural. "Except a man be born . . . of the Spirit, he cannot enter into the kingdom of God," for "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:5, 6).

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Christ. Sample of our tracts sent for postage. Pkg.  
asst. tracts 25c. 1,000 asst. tracts \$1.50. Gospel  
Tract Society, 930 N. Waller Ave., Chicago, Ill.

CHRISTMAS TRACTS BY "GOOD NEWS" ARE  
better than ever this season. Send 25c or \$1.00 for  
generous packets of the newest, finest Christmas  
tracts. Descriptive folder sent free. Good News Pub-  
lishing Company, 322 West Washington, Chicago.

COLORFUL TRACTS INCLUDING TINY NEW  
Testament (selected pages), 10c. Sample Tracts  
Free. A. E. Beyler, Anderson, Indiana.

SOUND GOSPEL TRACTS. MAKE PLAIN THE  
Way of Salvation. 40c per hundred, \$3.00 per  
thousand. Donald L. Peet, Coudersport, Penna.

FOR MEN ONLY—SPECIALLY DESIGNED  
salvation tract for work with men. Copies sent  
free. Faith Temple Tract Department, Box 2, Jack-  
sonville, Florida.

## TYPEWRITER AND OFFICE SUPPLIES

TYPEWRITERS, DUPLICATORS, ADDRESSO-  
graphs, Folders, Sealers, Adding Machines. Write  
for free bargain list. Pruitt, 515 Pruitt Bldg., Chicago.

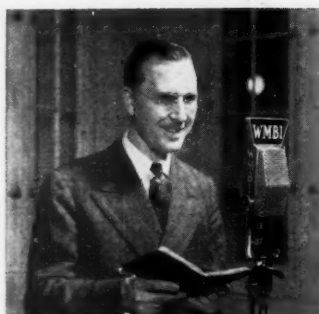
## WANTED

WANTED FINANCIAL FIELD MAN FOR SOUND  
established work. National Gospel Printing Service,  
Alpine, N.Y.

CHRISTIAN YOUNG MEN AND CHRISTIAN  
Young Ladies, ages 18-35, for training in mental  
nursing. Also several openings for domestic work.  
Apply to Director of Nurses, Christian Sanatorium,  
Midland Park, N.J.

IN CONDUCTING CHAPEL EXERCISES IN THE  
County Schools I am in need of a folding organ.  
State make and price. Loren G. Jones, Thomaston,  
Georgia.





### Mr. Parsons DO YOU KNOW YOUR PROGRAM?

Each Wednesday and Friday morning at 8:15 brings you "Memory Gems . . . with Robert Parsons . . . When I was lost the Saviour found me, put His loving arms around me; 'tis a memory that never fades!"

Another musical program on which the voice of Mr. Parsons is heard, together with that of Mrs. Parsons, is *Hymns You Love to Sing*, heard each Wednesday afternoon at 3:30. This program features the old hymns that everyone loves.

Mr. Parsons is assistant to the director of WMBI, in charge of production. This position entails responsibility for studio setup, mike placement, balance of instruments and voices, and corre-

lation of program material. Familiar terms in production work are such as these, "Stand by . . . thirty seconds!" "The red light is your cue."

Tract League is another weekly program conducted by Mr. Parsons. As the title indicates, it is a program presented in the interest of tract distribution. The threefold purpose of this broadcast is to stimulate interest in tract work, suggest ways and means of tract distribution, and guide in the selection of good material.

### NOTICE!

No doubt many of our listeners have already noticed the change of time in the station sign-on. Beginning with November it was moved from 6:00 A.M. to 6:30 A.M. During December and January, it will be 7:00 A.M., and during February, 6:45 A.M. This change is because of requirements in the war effort, involving another station on the east coast which broadcasts on the same frequency as WMBI.

### MORE PROGRAM NOTES

"Singing I go . . . along life's road" introduces Beverly Shea's early morning program, *Hymns from the Chapel*, heard Tuesday, Thursday, and Saturday mornings at 8:15. Incidentally, in October this program observed its fourth anniversary, having been initiated on October 25, 1938. Those who wrote in during the period of observance received souvenirs. These were cards, carrying a sketch of a chapel and the words of Mr. Shea's theme song. For those who did not receive

cards and would like to have the complete text of the song, it is being reprinted here:

"Singing I go along life's road,  
Praising the Lord, praising the Lord;  
Singing I go along life's road,  
For Jesus has lifted my load!"

Another program on which Mr. Shea's bass baritone voice is heard, is *Songs of the Southland*. As the title implies, this program consists of favorite Negro spirituals, born from the heart of the Southern American Negro, and giving expression to his experiences with God. *Songs of the Southland* is a quarter-hour program, heard Sunday mornings at 10:30.

In addition to these and other programs, Mr. Shea also is heard in announcing, and assists in the production of several programs each week.

### TESTIMONY FROM THE MAIL BAG

"Dear Friends: May God richly bless you for your program this morning. I am writing this through my tears. . . . My husband and I are carrying a burden that seems about to crush us, but how wonderful to hear the words, 'He will also make a way of escape,' and that wonderful song, 'God Understands and Cares.' Your songs and your thoughts come as bread to hungry, aching hearts."



Mr. Shea

### WMBI PROGRAMS

Announcers' Sextet.....Tue., 11:00 A.M.	Hymns for the Home.....weekdays, 2:45 P.M.	News Summary....weekdays, 8:00 A.M., 12:00 P.M.
Birthday and Anniversary Program.....Th., 3:30 P.M.	Hymns from the Chapel.....Tue., Th., Sat., 8:15 A.M.	No. 9 Elm Street.....M., W., F., 10:15 A.M.; Tue., Th., Sat., 5:00 P.M.
Brass Quartet.....F., 3:45 P.M.	Hymn Sing.....weekdays, 12:15 P.M.	M., W., F., 10:15 A.M.; Tue., Th., Sat., 10:00 A.M.
Bread of Life.....M. to F., 9:00 A.M.	Hymns You Love to Sing.....W., 3:30 P.M.	Novachord.....M., W., F., 12:30 P.M.
Chapel Quartet.....Th., 11:15 A.M.	Institute Chapel Service.....M., 8:15 A.M.	Old Testament Stories.....Sat., 9:00 A.M.
Chats from a Minister's Library.....Sat., 1:00 P.M.	Instrumental Varieties.....M., 4:30 P.M.	Organ.....Tue. to Sat., 7:30 A.M.; M., Tue., Th., 12:45 P.M.; M., 7:45 A.M.
Cheer Up!.....Tue., Th., 9:30 A.M.	Keyboard Club.....Sat., 12:30 P.M.	Organ.....Th., 11:00 A.M.
Child Evangelism Fellowship.....W., 11:00 A.M.	Keyboard Harmonies.....Tue., 4:45 P.M.	Organ Moods.....Tue., Sat., 10:00 A.M.
Chorus Time.....W., 11:15 A.M.	KYB Club.....Sat., 10:30 A.M.	Organ Recital.....Sun., W., F., 12:30 P.M.
Classic Miniatures.....Sun., 10:00 A.M.	Lest We Forget.....Sat., 2:30 P.M.	Organ Vespers.....Sun., 5:00 P.M.
Community Salute.....M., W., F., 9:30 A.M.	Let's Praise Him.....Sun., 8:00 A.M.	Piano Classics.....M., 3:30 P.M.
Continued Story Reading.....Tue. to F., 11:30 A.M.	Living Water.....M. to F., 1:00 P.M.	Question Hour.....W., 4:00 P.M.
Dairy Drama.....M., 12:30 P.M.	Lutheran Hour.....Sun., 3:30 P.M.	Radio School of the Bible.....M. to F., 3:00 P.M.; Sat., 9:15 A.M.
Editor Speaks, The.....Sun., 1:00 P.M.	Magic Carpet.....M., 4:45 P.M.	Rainbow Gospel Trio.....Sat., 9:15 A.M.
Faculty Recital.....Th., 10:00 A.M.	Mail Bag.....Sat., 3:45 P.M.	Religious News.....M. to F., 2:30 P.M.
Family Tree.....Sat., 4:30 P.M.	Meditation.....Tue. to Sat., 7:45 A.M.	Round Table.....Sun., 1:30 P.M.; Sat., 3:30 P.M.
Friday Morning Songsters.....F., 11:00 A.M.	Melody Time.....Tue., 3:30 A.M.	Scandinavian Service.....Th., 4:30 P.M.
From a City Tower.....F., 4:00 P.M.	Memory Gems.....W., F., 8:15 A.M.	Shut-in Request Program.....M., 10:30 A.M.
Golden Nuggets.....Tue., 3:45 P.M.	Men's Voices in Song.....Sun., 9:00 A.M.	Sinfonietta.....weekdays, 1:30 P.M.
Good Reading.....Tue., 12:30 P.M.	Miracles and Melodies.....Sun., 9:30 A.M.	Sketch in Dialogue.....Tue., Th., 9:45 A.M.
Gospel in Print.....M., 3:45 P.M.	Morning Meditation.....Sun., 8:45 A.M.	Solo Time.....Sun., 9:45 A.M.
Gospel Music.....weekdays, 2:00 P.M.	Morning Melodies.....weekdays, 8:30 A.M.	Songalogue.....Sun., 2:00 P.M.
Grace Notes.....Sun., 8:30 A.M.	Morning Worship.....weekdays, 7:00 A.M.	Songs of the Southland.....Sun., 10:30 A.M.
Heaven of Rest.....M., W., F., 5:00 P.M.	Music and Meditation.....Tue., 4:00 P.M.	Story Time for Boys and Girls.....W., 4:30 P.M.
Habew Christian Broadcast.....F., 4:30 P.M.	Music Appreciation.....Sat., 4:00 P.M.	Strings and Voices.....Sat., 3:00 P.M.
Home Hour.....W., 10:30 A.M.	Music of the Masters.....Sun., 2:30 P.M.	Sunday Morning Service.....Sun., 10:45 A.M.
	Musical Meditation.....W., 3:45 P.M.	Sunday School Lesson.....Tue., 10:30 A.M.
	Musical Notebook.....F., 4:45 P.M.	Teen-Age Bible Study.....Sat., 9:30 A.M.
	Nature Sermons.....M., 4:00 P.M.	The Three Strings.....Sun., 1:15 P.M.
	Navy Recruiting.....Sat., 9:45 A.M.	Tract League.....Tue., 4:30 P.M.
	Neighborhood Call.....Sat., 4:45 P.M.	Training for Service.....F., 3:30 P.M.
		Voice of the Novachord.....Sun., 1:45 P.M.
		War Summary.....M., 7:30 A.M.
		Wonderful Words.....M., 4:15 P.M.
		World-Wide Missions.....Th., 10:15 A.M.
		Young People's Hour.....Sun., 4:00 P.M.
		Your Church School.....Sat., 11:30 A.M.
		Sign-off time during December.....5:15 P.M.



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